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PUBLISHED BY THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE, AT 70 FIFTH AVENUE, NEW YORK CITY

Conducted by

W. E. BURGHARDT DU BOIS

AUGUSTUS GRANVILLE DILL, Business Manager

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Contents for December, 1914

PICTURES

COVER PICTURE, "ANNUNCIATION." Photograph from life. By C. M. Battey. Page

COLORED STUDENTS IN "THE TEMPEST" 60

THE PARADOX 68

THE ADORATION OF THE KINGS. After Jan Gossart of Mabuse ... 78-79

(Reproductions for sale.)

ARTICLES

THE CHRISTMAS PRAYERS OF GOD. A Poem 83

CONGRESSMEN AND THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE 85

THE DEBTOR. A Story. By Maynard Holbrook Jackson 89

SCIENCE AND RACE. By Jacques Loeb 92

DEPARTMENTS

ALONG THE COLOR LINE 59

MEN OF THE MONTH 65

OPINION 69

EDITORIAL 76

N. A. A. C. P. NOTES 87

THE BURDEN 94

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A. G. DILL, Business Manager.

Sworn to and subscribed before me this thirtieth day of September, 1914.

ROBERT N. WOOD,
Notary Public,
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Good Words for THE CRISIS

The CRISIS is much in demand in both reading rooms of the University. It grows better each number. I take a number of magazines, but this is about the only one which I read completely through.

THEODORE B. LATHROP,
Chaplain, Atlanta University, Atlanta, Ga.

With the renewal of my subscription I take great pleasure in telling you how much I have enjoyed reading your *splendid* magazine during the past year. "Long live the CRISIS."

Respectfully,
MRS. WM. H. ROWAN,
Cape Girardeau, Mo.

Enclosed you will find one dollar for the renewal of my subscription. Yes, I have interested a number of my acquaintances with the magazine, and shall continue to do so with the greatest of pleasure. The magazine has been very satisfactory, interesting as well as educational, and I congratulate you on the same.

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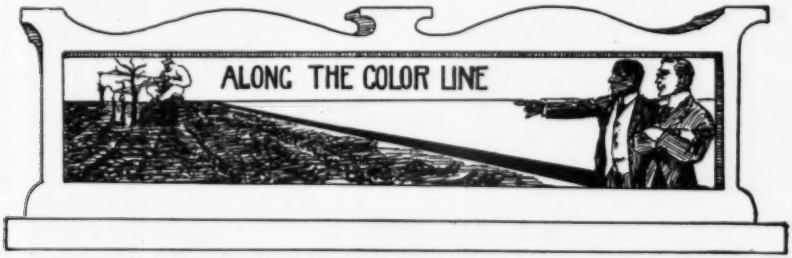


MUSIC AND ART.

MR. HARRY T. BURLEIGH, baritone-composer of New York, has completed his cycle of "Saracen Songs," published by Ricordi and Company.

¶ Mr. W. J. Henderson, of the *Sun*, has written the prefatory note in praise of Mr. Burleigh's art and the fascination of the compositions. Concerning the cycle the following note appears in the Boston Symphony program book of October 30th. "This composer's real value as a musician is now causing a stir in England, where the stereotyped ballad has raged for time almost forgotten. The advancement in American musical compositions as demonstrated by H. T. Burleigh, over the average form of English ballad, has brought from the artists of Europe meritorious approval upon the American composer and his work, by using his compositions upon all suitable occasions."

¶ On the evening of November 1 at Symphony Hall, Boston, Mass., the Municipal Band of Havana, Cuba, Guillermo M. Thomas, director, gave a farewell appearance. The band was brought to Boston in October, to fill a month's engagement of daily concerts at the Boston Domestic Science and Pure Food Exposition and has given much pleasure to the many visitors at the fair. At least twenty-five of the seventy musicians are colored. The band is now in New York.

¶ Mr. J. Shelton Pollen, pianist of Boston, Mass., was heard in a diversified program at a piano recital given at Union Baptist Church on October 15 at Baltimore, Md., for the benefit of the National Association for the Advancement of Colored People. He was assisted by the best home talent. There was a large audience. The program included "Valse in A-Flat" by Mr. Pollen, whose serious work in the field of composition as well as his skill in improvisation is familiar to the music public of Boston.

¶ "The Congo and Other Poems" is a recently published volume of poems by Nicholas Vachel Lindsay, the Illinois poet, who wrote the story in the November CRISIS. The book contains an unusual lyrical poem—"A Study of the Negro Race," which is divided into three sections.

¶ Clarence Cameron White, who is touring the West, appeared in St. Paul October 21. This was his fourth appearance in that city. The concert was a success.

¶ The white women's clubs of Minnesota rendered a program each day at the recent state fair. A number of colored women were invited to take part on the musical program of one of the afternoons. They were heartily applauded.

¶ The Renaissance Players of Philadelphia have opened the season with a number of one-act plays on racial subjects.

¶ Mr. R. N. Dett, director of music at Hampton Institute, has just given a concert in the Hampton gymnasium before an audience of two thousand people. Mme. Anita Patti Brown sang and Joseph Douglass played.

¶ Lois Depp, of Springfield, Ohio, is a baritone at the age of seventeen; he has a range of twenty-six notes and a voice of great volume. He is a pupil of Bernard

STUDENTS OF THE COLORED FLORIDA AGRICULTURAL AND MECHANICAL COLLEGE IN AN ELIZABETHAN PRESENTATION OF SHAKESPEARE'S "THE TEMPEST"

Landino and has been favorably criticized by Wilson G. Smith, of Cleveland.

¶ William B. Luckett, a Harrisburg, Pa., colored boy, was for several years a bootblack, but recently entered the Philadelphia Academy of Fine Art. He had three pieces hung in the John Wanamaker Art Exhibit for students in November.

¶ The Victor Talking Machine Company has recently engaged Joseph H. Douglass, the violinist, to play for its records.

SOCIAL UPLIFT.

THE cornerstone for the new $100,000 armory, which the colored Eighth Illinois Regiment will occupy, has been laid. Gov. Dunne, Congressman Madden, Gen. Burt and Major John R. Lynch took part in the ceremony.

¶ Two American colored men succeeded in rescuing the celebrated race horse Durbar II, winner of this year's Derby, from the Germans when they first invaded France.

¶ Atlanta University announces the eighteenth of their annual studies of the Negro problem. This is entitled "Morals and Manners Among Negro Americans" and is written by Dr. W. E. B. DuBois and Augustus Granville Dill.

¶ The $100,000 colored Y. M. C. A. building of Kansas City, Mo., was dedicated in October. It has dormitory accommodations for one hundred men, a restaurant, gymnasium, swimming pool and billiard rooms.

¶ For the first time a few colored nurses are being employed at the State Hospital, Ossawatomie, Kan.

¶ In the recent Texas examination for dentists 84 white men and four colored men applied. Fifty of the white and all of the colored men secured licenses.

¶ The Cleveland Home for Aged Colored People reports assets of $11,725 and an income of $2,204 during the year.

¶ At the athletic games held in Englewood, N. J., recently colored athletes were among the winners in three events: Peter J. Wright won the 100-yard handicap, Thomas I. Harris won the 6-mile road race, and the 1,200-yard relay handicap was also won by a colored team.

¶ In the recent athletic contest of the public schools of Greater New York, Paul R. Bolin won the first prize in the 90-yard dash, and Earl Andrews second prize in the relay race. Both are colored.

¶ A Y. M. C. A. building was recently dedicated at Ramage, W. Va., in the presence of the governor of the State. Both colored and white men use the building.

¶ By the sudden lurch of a train Miss Lucille Champaigne, a white school teacher of Baton Rouge, was thrown between the coaches; but for the strength and presence of mind of George Mack, a Negro porter, she would have been killed. Mr. Mack was not lynched.

¶ Mr. Hugh Harper, of Weatherford, Tex., is the first colored man to be employed in Portland, Ore., as a clerk in a white shoe store. The colored people of Portland are making a point of trading at the store where Harper is employed.

¶ Mr. William Stanley Braithwaite announces the second annual issue of his "Anthology of Magazine Verse." The issue of last year received much favorable mention.

¶ Mrs. Ella Barksdale Brown, of Jersey City, has been invited by the Board of Education to deliver three lectures in the free lecture series. She will speak on Negro Folk-lore and Music, Negro Industry and Negro Education.

¶ The annual meeting of the American Missionary Association held at Providence, R. I., devoted as usual one session to the Negro. Rev. W. N. DeBerry and Dr. Phillip H. Moxon spoke.

¶ Mr. James H. Jones, a colored man of Raleigh, N. C., has presented the North Carolina Hall of History a walking cane and other memorials belonging to the late Jefferson Davis.

¶ The Negro Baptist State Association meeting at Beaumont, Tex., decided to raise $5,000 for an old folks home and $5,000 for the Conroe Industrial College.

ECONOMICS.

THE colored people of Des Moines, Ia., have organized a real estate corporation to build a business block for colored people. Attorney George H. Woodson is promoting the movement.

¶ The colored people of Arkansas have secured a franchise from the Pine Bluff City Council for an electric light plant and ten miles of trolley road to connect two suburban points.

¶ Fifty-seven stockholders have formed the Farmers' Co-operative Mercantile Company of Mound Bayou, Miss., the colored town.

The first day's sales amounted to $98 and they have averaged $100 a day ever since, besides handling several hundred dollars' worth of cotton drafts. They have paid two 10% dividends and have at present $7,002 in undivided profits.

¶ The National Association of Colored Women reports a membership of 45,000 in 700 clubs distributed through 28 states.

¶ The National Benefit Association of Washington, a colored industrial insurance concern, has erected at Chester, Pa., its third new office building, worth $6,000.

¶ Negro citizens of Columbia, S. C., have formed the Palmetto Kaolin Company which is developing deposits of commercial clays in lower Richmond County. The company owns 252 acres of mineral lands.

¶ Mrs. C. J. Walker, a business woman of Indianapolis, Ind., has recently purchased "Bishop's Court," the beautiful home of the late Bishop Derrick at Flushing, L. I. She expects to remodel and beautify the place.

EDUCATION.

NEARLY the whole student body at the Colored State Normal School, Frankfort, Ky., revolted against the president and appealed to the governor. This is the culmination of a long continued effort to remove President Russell. The president is strongly supported by the governor. A large number of students have been expelled.

¶ The Women's dormitory of Howard University was damaged by fire to the amount of $5,000.

¶ The colored people of Norfolk, Va., are making a strong effort to get a high school for their children, which the City Council has refused.

¶ New buildings have been dedicated at Roger-Williams University and Walden University, Nashville, Tenn.

¶ The colored people of Louisville, Ky., are aroused because of the colored children of school age, 4,000 are enrolled in the schools and 9,000 are not.

¶ Avery Institute of Charleston, S. C., has a corps of colored teachers. It has usually been taught by white northern teachers.

¶ The annual report of Tuskegee shows a total enrollment of 1,527 students from 32 states and 17 foreign countries. Legacies amounting to $122,436 were received during the year. The year's budget calls for something over a quarter of a million dollars. The endowment fund amounts to $1,942,112.

¶ The construction of the new Washington Colored High School is about to begin. It will cost $500,000, have a frontage of 450 feet and a depth of 150 feet and will accommodate 1,500 persons. It is to be constructed of brick, with limestone trimmings, 4 stories high and in the Tudor-Gothic style. It will contain 48 classrooms, 2 gymnasiums, a drill hall and a swimming pool.

¶ The Association of American Agricultural Colleges met in Washington during November. Seventeen colored schools were represented and these schools held a special conference at Howard University. President Byrd Prillerman, of the West Virginia Colored Institute, presided over the conference.

¶ The annual meeting of the Missouri State Association of Colored Teachers was held at St. Joseph, Mo., November 12. President B. F. Allen is president of the Association.

MEETINGS.

THE Negro Organization Society of Virginia met in Norfolk. Among the speakers and visitors were ex-President Taft, Mr. Booker T. Washington, Wallace Buttrick and Dr. Glenn.

¶ The North Carolina Colored Fair was held at Raleigh and was very successful. The governor and state treasurer addressed the people and a "Better Babies' Contest" was held.

¶ The Colored State Fair was held at Columbia, S. C.

¶ Two colored fairs were held in Georgia; one at Augusta and one at Macon. The Macon fair was the eighth annual exhibit and offered a large and interesting premium list and other attractions.

¶ The Farmers' Improvement Society of Texas held its nineteenth annual convention at Waco. There were 500 delegates representing 10,000 members, in 849 locals. They have a bank at Waco, have just launched an over-all factory and do an industrial insurance business.

¶ President Wilson has promised to speak at the Negro Historical and Industrial Exposition to be held at Fort Lee, near Richmond, next summer.

¶ The Rhode Island Union of Colored Women's Clubs representing nineteen bodies met in Providence.

¶ The old Mennonite Church of German-

town, where the first American protest against slavery was made, held a celebration of Emancipation recently with prominent colored speakers.

¶ The annual meeting of the State Federation of Colored Women's Clubs took place at Louisville, Ky., in November. The federation has established a scholarship fund to assist worthy pupils in securing an education. The winner of the first scholarship is now in the State University of Louisville pursuing a college course.

THE CHURCH.

IT is reported that Dr. R. H. Boyd, secretary and manager of the National Publishing Board, has resigned. Dr. Boyd has organized the greatest business enterprise among Negroes in the United States, but has recently met strong factional opposition in his church.

¶ A strong effort is being made to have the proposed colored Baptist Theological Seminary located in Memphis. Memphis colored people have already subscribed over $5,000.

¶ The new colored chapel of St. Simon the Cyrenian, costing about $29,000, has been dedicated in Philadelphia by Bishop Rhinelander of the Episcopal Church.

¶ A Negro Catholic Church, St. Catherine of Sienna, costing $50,000, has been dedicated in the same city.

¶ The Allen A. M. E. Church of Indianapolis, Ind., has started a mutual aid fund for the sick and an employment bureau.

¶ Andrew Carnegie has given a pipe organ to a colored baptist church in Braddock, Pa.

¶ An unknown philanthropist has given from time to time $10,000 for Lutheran missions among Negroes of Missouri.

¶ The Baptist Sunday School Congress will meet in Birmingham, Ala., next June. The last meeting brought 2,500 delegates from 28 states.

¶ The Boston *Guardian* has succeeded in driving from his pulpit the Rev. Charles H. Johnson, a disreputable minister who was for some time pastor of St. Paul's Church.

POLITICAL.

EDWARD A. SAVOY, a colored messenger of several secretaries of state, has been promoted to a clerkship. Richard Green, a colored messenger in the treasury department, has also been made a clerk.

¶ Caddo Parish, La., has 22,000 white inhabitants and 36,000 colored. Only 49 of the Negroes are registered voters.

¶ The Republican National Committee has been authorized to cut 89 delegates from the National Convention. The cut will come almost entirely from the South.

¶ Mr. S. Joe Brown, of Des Moines, Ia., published, just before the election, the records of the legislators of Ohio on the defeated intermarriage bill.

PERSONAL.

MR. W. A. HUNTON, who has been critically ill since last March, is reported to have good chance for speedy recovery.

¶ Mr. George W. Blount has been made general business manager of the Crown Savings Bank, of Newport News, Va.

¶ Dr. John W. S. Beckett, a prominent colored physician of Pittsburgh, died recently.

¶ Dr. Gilbert H. Jones, a graduate of Wilberforce, Dickinson and Jena, has been made Dean of the College Department of Wilberforce University and teacher of English and Philosophy.

¶ Attorney William Harrison, of Oklahoma, who recently presented the case against the "Jim-Crow" car law before the Supreme Court of Washington, is said to have made a good appearance.

¶ Judge R. H. Terrell, of the District of Columbia, has been lecturing in the South and West.

¶ The Rev. Father Dorsey, colored Catholic priest, has been lecturing in Virginia.

FOREIGN.

MAJOR CHARLES YOUNG, United States Army, has been conducting a military school in Liberia. Recently six of the students graduated and have been commissioned third lieutenants. Two of them plan to enter the military department of Wilberforce Universtiy. Among the American officers Capt. Newton died last July. Lieut. W. H. York has been made a captain and probably G. F. David will become a lieutenant.

¶ The Hon. H. A. L. Simpson, a colored member of the legislative council of Jamaica, has for the third time been elected Mayor of Kingston, Jamaica.

GHETTO.

A SPLENDID fight is being made in North Carolina by the Colored Teachers' Association for better railway accommodation. They have sent out over 3,000 pamphlets and recently had a hearing before the corporation commission.

¶ Separate colored schools are appearing here and there in the North in response to demands by colored people. A new one has recently been started in Cincinnati and also one in Ypsilanti, Mich. In the latter place a colored principal with white teachers has been appointed.

¶ The "Full Crew Bill" has just been defeated in Missouri by popular vote. It was an attempt of the white railway unions who will not admit colored members, to do away with colored porters on railway trains. Similar laws have been successfully passed in Ohio, New York and other states.

¶ The Louisville and Nashville Railroad is trying to better its service for colored people by giving them two toilets and a smoking room and arranging for meals. It promises to be careful with regard to section hands but has been unable to settle the question of sleeping cars.

¶ White cap raids on Negro cotton pickers have been made in northern Texas.

THE COURTS.

THE Supreme Court at Pretoria, South Africa, has delivered a decision adverse to the attempt of municipalities to run separate street cars for Europeans alone.

¶ The Superior Court of Fulton County, Ga., has sustained the right of colored Shriners to use the titles, emblems and rituals of the order.

¶ In the celebrated John Clement case in Richmond, Va., where a colored man was arrested for an attack on a white woman, the white jury has finally acquitted the man. As the Richmond *Planet* says:

"When a Henrico county jury acquits a colored man of a charge of criminal assault upon a white woman, he is not only innocent, but there is not even the grounds for a suspicion of guilt."

¶ The New York Supreme Court recently upheld the municipal court of the city of New York in the ruling that a saloon is a place of public accommodation, and that there must be no discrimination. This decision was the result of a case brought against Elsinger, a white saloonkeeper, by A. C. Babb, who was charged 50 cents for a drink because he was colored. The municipal court gave him a verdict of $100, and the case was appealed, upon the contention that the saloon was not a place of public accommodation, with the above result.

CRIME.

THE following nine lynchings have taken place since our last record:

¶ At Percy, Ill., an Italian because he asked for a cigarette.

¶ At Hernando, Miss., Tom Burns, colored, for attacking a white merchant.

¶ At Lake City, Fla., Tom Junior, colored, for an alleged assault on a white woman.

¶ At Aberdeen, Miss., Maysho Miller, an 18-year-old colored boy, for an alleged assault on a white woman.

¶ At Newport, Ark., Howard Davis, a colored man, for killing a marshall after the marshall had shot him in attempting to arrest him.

¶ At York, Ala., an unknown Negro porter, charged with pushing white women off the sidewalk.

¶ At Osceola, Ark., two Negroes have been killed in the chase after a third one who had killed a plantation manager. The third Negro has not been caught.

¶ At Angelton, Tex., Joe Durfee, a Negro, convicted of murdering a white woman, was respited by the governor for thirty days. A mob took him from the jail and lynched him.

¶ A young white woman, in order to shield her Indian lover by whom she had been badly beaten, claimed to have been assaulted by a colored porter in the St. Regis Hotel, Tulsa, Okla. The colored man was arrested but the landlady, who knew all the facts in the case, went to the police station and told the true story.

¶ When William Dwyer, a colored man of Philadelphia, insisted that he had a perfect right to unfurl a flag on Memorial Day, he was severely beaten by two white men, David Keith and Frank McShane, who were disputing his right to do so.

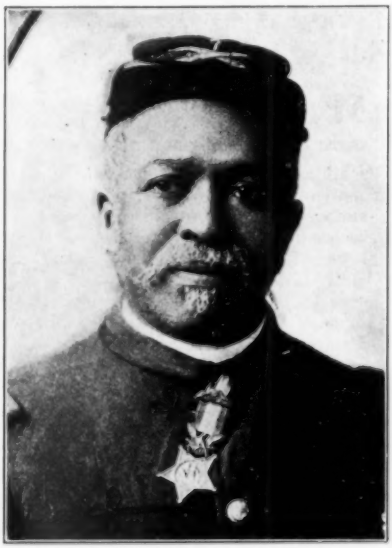
AN ESSAYIST.

ISAAC FISHER, editor of the *Negro Farmer*, which is published at Tuskegee Institute, has a remarkable gift of expression which has resulted in his winning about $1,500 in prizes during the last four years. Mr. Fisher was born in East Carroll Parish, La., in 1877, and was the sixteenth child of former slaves. He started his career in Vicksburg, Miss., and as an orphan at nineteen blacked boots, sold papers, and ran errands. He was a close student of the Hebrew scriptures, and in this way gained a remarkable command of English.

He heard of Tuskegee Institute in 1893 and immediately went there to work his way through, raising his railroad fare by a lecture. Graduating from Tuskegee he has taught in South Carolina and in Alabama, and was for nine years president of the Branch Normal College of Pine Bluff, Ark. He has a wife and a daughter of twelve years.

His larger prizes are as follows: $100 from the St. Louis *Post-Despatch* on "The Ten Best Reasons Why People Should Come to Missouri;" $400 on "German-American Methods of Regulating Trusts," given by Hart, Schaffner and Marx, and judged by leading economists of the United States including Laughlin, Clark, Gay and Horace White; $100 for "A Plan to Give the South a System of Highways," given by the *Manufacturers' Record* of Baltimore; $500 given by *Everybody's Magazine* for an essay on "What We Have Learned About Rum."

MR. ISAAC FISHER



THE LATE MAJOR C. A. FLEETWOOD

MRS. REBECCA ALDRIDGE

Beside these Mr. Fisher has won a dozen smaller prizes. He is undoubtedly a man of peculiar gifts.

A VETERAN.

MAJOR Christian A. Fleetwood died September 28th in Washington, D. C., at the age of more than seventy years.

Major Fleetwood was born in Baltimore and spent a part of his early life in Liberia and was once editor of a weekly paper. He became a clerk in the Freedmen's bank and later in the war department where he worked until his death. He is well known as a veteran of the Civil War. For distinguished conduct he received a medal of honor from Congress. The records say: "Seized the colors after two color-bearers had been shot down and bore them nobly through the fight." He was in the battles at Bermuda Hundreds, Spring Hill, Baylor's Field, Petersburg Mine Explosion, Fort Harrison, Chapin's Farm, Dutch Gap and sieges of Petersburg and Richmond. He also served in North Carolina and in Washington, D. C. He was strongly recommended for a commission but Secretary Stanton could find no warrant in law for granting a commission to a colored man. He was afterward connected with the militia of the District of Columbia and his system for rapid assembly was adopted by the National Guard.

Major Fleetwood was a great lover of music and often helped in the promotion of concerts. In the social life of colored Washington he will be greatly missed.

TWO CLUB WOMEN.

MRS. EVELYN D. SHAW, president of the Woman's Improvement Club of Altoona, Pa., has been entertaining the State Federation of Colored Women's Clubs of Pennsylvania.

Mrs. Shaw was born in Philadelphia and is the grand-daughter of the Rev. Jeremiah Durham. She has had a long career in social service.

The president of the Pennsylvania State Federation is Mrs. Rebecca Aldridge. Mrs. Aldridge has held this position for eleven years and was organizer of the first colored women's clubs in the state in 1895. She was born in Harrisburg and has been active in work for social uplift.

MRS. E. D. SHAW

THE LATE MRS. S. E. TANNER

A BISHOP'S WIFE.

MRS. SARAH ELIZABETH TANNER, wife of Bishop B. T. Tanner of the African M. E. Church, died August 2, after a long illness. She will perhaps be best recognized by the public as the mother of Henry O. Tanner, the artist, who has won world-wide fame. Of her other children the Rev. C. M. Tanner is a pastor in Atlanta, Ga., and three daughters are married.

Mrs. Tanner was born May 18, 1840, at Winchester, Va. She was educated in the public schools of Pennsylvania and at Avery College. In 1861 she was married to Benjamin Tucker Tanner, then a barber. He soon after entered the ministry, became editor of the *Christian Recorder* and afterward of the A. M. E. *Church Review*, and finally bishop of his church.

Mrs. Tanner was little seen in public, being primarily a mother and home-maker. For a number of years she was president of the Women's Mite Society of her church.

In all those years she collected pennies and dimes from thousands and turned the little sums with scrupulous care over to the treasury of the church.

But after all Mrs. Tanner will be remembered for one thing—her great son, the artist. Many have seen his loving portrait of her, done in the style of Whistler's famous canvas. They will remember the golden glow of her dark face in the firelight, and know what she meant to the boy who has since made his mysterious sense of color and form speak to the civilized world.

AN ARMY CHAPLAIN.

CHAPLAIN Oscar J. W. Scott of the 25th Infantry has been raised from the grade of First Lieutenant to that of Captain. Chaplain Scott was born in Galipolis, Ohio, July 31, 1867. He was educated in the public schools, at Ohio Wesleyan University, and Drew Theological Seminary. He was formerly a minister in the African M. E. Church and just before his appointment to the army was pastor of the well-known Metropolitan Church of Washington, D. C. He was appointed Chaplain by President Roosevelt and confirmed April 17, 1907. He has served with his regiment in Texas, in the Philippines, in the State of Washington, and is now in Hawaii. He has been a successful preacher and has worked hard to improve the social and physical condition of his soldiers.

It is a matter of deep congratulation to the Negro race in America that their army chaplains have almost without exception had so good a record for manliness and morality.

CHAPLAIN O. J. W. SCOTT

Courtesy of the New York *Times*

THE PARADOX

A Black "Heathen" of the Congo, fighting to protect the wives and daughters of the white Belgians, who have murdered and robbed his people, against "Christian" Culture represented by the German trophy in his hand!

THE WORLD WAR.

CAUSES AND EFFECTS.

Dr. Jacques Loeb in the *New Review* analyses with deep insight the "racial" problem underneath the present war.

"The present generation of Germans has been raised in the creed of the superior character of their 'race' and civilization and it is a fact that even the most enlightened Germans are not free from such ideas. Is it a wonder that when the government made it plausible to them that this superior race, this superior civilization, nay their homes, were threatened by the barbarian Russian hordes, all degrees of freedom of will were wiped out in the inhabitants of Germany except the one, namely, to blindly obey the command of the military leaders who were to save the threatened civilization and homes?

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"The danger lying in the fetish of racial antipathy and racial superiority is assuming threatening dimensions in this country. It is a matter of no small concern that the labor unions refuse to work side by side with 'Asiatics' or Negroes, giving as an excuse racial antipathy; whereas the principle of brotherhood would demand that they should work with them, influence them, educate them if necessary and in this process learn to appreciate and respect them. Racial antipathy only thrives on aloofness and non-acquaintance. The Southerner, who knows the Negro, has, in the writer's opinion, no racial antipathy, but only social superciliousness towards the Negro, though this superciliousness is probably based on the claim of 'racial superiority' of the whites. The mischief lies in the fact that the inhabitants of each country now seem to be convinced of their 'racial superiority' over the inhabitants of all other countries. It is hardly necessary to state that by fostering or even tolerating this fetish of racial antipathy we are making it easy for a future militaristic government to induce Americans to go to the front to fight the Japanese."

The New Bedford *Standard* notes the effect of the war on Negro education:

"One phase of the present southern education situation has its centre of misfortune in the war's effect upon the cotton market and the consequent elimination of a considerable amount of labor from the southern cotton fields. . . .

"One northern organization maintaining Negro schools in the South calculates that a considerable part of the pupils who have paid into its treasury more than one hundred and fifty thousand dollars in board money in the course of a year, in eight to twelve dollar monthly rates, will this season need assistance toward their living if they are to continue in school. Baptist, Congregational, Episcopal, Methodist, and Presbyterian church organizations all recognize that the Negro students will stand to an unusual degree in need of assistance this year—or that the schools back of them, which amounts to the same thing, will require greater funds than usual if they are to continue effective work."

The *Christian Express* of Lovedale, South Africa, says:

"Loyal demonstrations attended with much enthusiasm have taken place all over the country and generous donations have been made to relieve distress. It seems unfortunate that wealthy corporations like the De Beers and Premier Diamond mines, companies which have won for their shareholders many millions of South Africa's natural wealth, should have closed down with such scant consideration for their Native workers. It is not yet clear what the reconsideration of their action will amount to."

The London *Evening Standard* says that:

"For some years now it has been quite clear to colonial observers that in the event

of a European struggle there was every probability that the French armies in Africa would be dragged into the conflict."

As a result of this need of Negro co-operation:

"'A full-blooded Jollof of Senegambia has just been elected as a French Senator,' is the message which reaches me from West Africa this week, and this fact is declared to be one of the most momentous in African history. It is, beyond question, the biggest native landmark in the evolution of Africa since the Basuto King, Moshesh, hurled back the republican armies of South Africa."

W. Steward, in the Philadelphia *Evening Telegraph* voices the colored Americans quiet chuckle over the incident of the Turkish ambassador:

Ah, Rustem Bey! Ah, Rustem Bey!
You touched our cancer spot, they say;
And shamed us till we could not pray,
O Rustem Bey! O Rustem Bey!
Go, Rustem Bey! Go, Rustem Bey!
May peace attend you on your way,
* * * * * * * * *
We trust you may return some day,
A. Rustem Bey! A. Rustem Bey!

SEGREGATION.

LAW-SUITS AND DISCUSSION.

The *Nation* comments on the most recent Richmond (Va.) case:

"That race prejudice should go so far as to prevent the sale of a white church to colored people because it is in 'too good a district' seems almost incredible; yet it has actually done so in Richmond. The Immanuel Baptist Church had sold its property to colored people, apparently in the belief that no place was too good to worship in. But the Common Council knew better, and promptly passed a special ordinance which, if upheld by the courts, will prevent the colored people from carrying on religious observances within the sacred precincts at Fifth and Leigh Streets. Thus we have another deliberate interference with personal liberty of both whites and colored people through special legislation of the most obnoxious kind. . . .

"We do not know if the black reconstruction Legislatures, to whom the South owes its public-school system, ever did anything like this, but it is easy to imagine how they were portrayed as shamelessly abusing power and authority if they did. What an outcry would rise to high Heaven were colored people to interfere in the slightest degree with the desires of whites! This reaction in Richmond, when it desires to be known as a progressive, up-to-date city, recalls the fact that just now they are quoting in India these words of a distinguished native as a reason for the marked loyalty to Great Britain in its present distress: 'When I think of the large Negro populations in the United States, as the republican Americans treat and govern them, I thank God that I am a British subject.'"

The Richmond *Planet*, a colored paper, says:

"'Chickens will come home to roost,' is an old adage and it is proving true in this case. White people will fight, for they know how to do so. They will not 'lay down,' like most of the colored folks are disposed to do. The congregation of the Immanuel Baptist Church will not permit themselves to be bankrupted and this statement is made upon the authority of this influential Richmond newspaper. The fight now is white folks against white folks, with the colored congregation as interested spectators. . . .

"What is the indirect cause of all of this? Every representative in the City Council was elected to that position by white men's votes instead of by colored men's suffrage. Allegiance is given to those people, who have votes that can be made effective. The colored man being virtually voteless becomes like a Chinaman, who is booted from one end of this Continent to another by any one who feels disposed so to do. When colored men wake up, organize and systematically protest then some of these conditions will be remedied."

The Atlanta *Independent* (colored) presents another case:

"In Proctor Park, a sub-division set apart by an enterprising and energetic real estate agency for the building of modern and up-to-date colored homes. The white folks in the settlement took a notion that the subdivision was too good for Negroes, therefore, they went into court and enjoined the sale, not that the enjoiners could buy the property themselves, not that they needed it, not that they thought the Negro houses would not compare favorably with theirs in improvements and facilities; but deep seated in their soul and in their bones was that race

prejudice. We are not able to have it ourselves, but we are opposed to Negroes succeeding, we are opposed to their progress, we are opposed to their uplift, we are opposed to them having decent homes, we are opposed to their children having an education, we are opposed to them having modern facilities; we would rather reduce them to serfs than to see them useful citizens, is the verdict of a white man's prejudice."

Such daily occurrences have made the colored press so bitter at Mr. B. T. Washington's doctrine of submission that Mr. Washington has been compelled to make several explanations; but the Louisville *News* (colored) is not appeased:

"The journalistic supporters of Dr. Washington have rushed forward with an explanation of what he 'did' say. And this is what they are saying: Dr. Washington was misquoted by the Associated Press when it reported him to have said: 'The Negro should stop fighting segregation and lend his forces toward beautifying that part of the city in which he can live.' According to them what he 'did' say was this: 'Let us, in the future, spend less time in talking about the part of the city that we cannot live in, and more time in making the part of the city that we can live in beautiful and attractive.' Where is the material difference in the two expressions? Each carries the idea of surrender, each suggests that colored people ought to be glad to stay on the earth at all, neither recognizes the principles of freedom, justice nor equality before the law. And yet we are told to accept the author of these words as our leader and, with some, to criticize him is lese majeste.

"When the committee of fifty colored men appeared before the City Council to protest against the segregation measure, how it would have delighted that narrow-souled body had one of our spokesmen come forward with such a speech. How glad the City Attorney would be to incorporate those words in his brief in favor of the measure.

"Dr. Washington, time and again, has said things that have irritated that portion of the race which in spite of all handicaps cannot but believe itself the equal of any other part of the Nation's citizens, but it is doubtful if he has ever said anything that will so lower him in the respect and estimation of the whole race as this advice on segregation. As for the explanation—it does not explain and the 'corrected' version is more offensive than the misquotation."

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"Mr. Washington always refers sarcastically to the policy of protest followed by various organizations and 'hits' the thoughtless by talking about 'constructive work.'

"Which is doing more 'constructive work,' organizations like the N. A. A. C. P. and the National Independent Equal Rights League, or the National Negro Business Men's League? If the Equal Rights League does naught but protest and resolute as charged by some of Dr. Washington's press agents, what does the Business League do but exaggerate and pretend? The tales of hardships overcome and wealth made 'in the sweat of their brows,' as told by some members of the Business League, would make Ananias blush for shame. . . .

"We do not merely express our private opinion when we say that the younger men and women, on whom the mantle of affairs must soon fall, speak of Dr. Washington's leadership with contempt. Young men and women from Tuskegee, while praising Dr. Washington as an educator, as an executive and as a money-getter, express themselves strongly opposed to the pusillanimous advice he doles out to the race. At a moving picture show the other night pictures of prominent Afro-Americans were run off and, would the Bee believe it, Dr. Washington was hissed!

"These are bad signs and, even though Andrew Carnegie says Dr. Washington is a 'Moses and Joshua combined,' we are afraid generations to come, when weighing the value of Tuskegee to the race at large and comparing that with the weight of the harm done by the speeches of our White-Man-Made Leader, will class him, if not with the man who sold his Lord, at least with him who sold his birthright for a mess of pottage."

THE CHURCH.

CHRISTIANITY AND RACE.

The extraordinary heathenism of the white church in its relation to Negroes is revealed by two recent pleas. A council of 200 colored ministers and laymen of the Methodist Episcopal Church held recently in Nashville, Tenn., declared unanimously:

"We are neither unmindful nor unappreciative of the great services and personal

sacrifices of our General Superintendents in the interest of our work, and more especially of those whose episcopal residences are in the Southland; nevertheless it is our sincere and earnest conviction that indigenous and racial episcopal supervision is absolutely essential for the fullest development of the work of our field, and we therefore approve of the proposed amendments for Bishops for races and languages, and request our Board of Bishops to submit the same to the annual conferences of the Church during the fall of 1915 and the spring of 1916, and earnestly pray their adoption."

The same plea comes from colored Episcopalians. The Venerable Archdeacon, Henry L. Phillips, of Pennsylvania, a colored man, says:

"My reason for asking for racial bishops in the Southern States is that it has been found impossible for the white and the colored people to worship in the same church. The result is that the church in the South among colored people is not going. The average self-respecting colored man will not go into the Episcopal church because he knows he is not wanted."

The Baltimore white Ministerial Alliance invited the co-operation of the colored Ministerial Alliance for moral uplift. The latter, while sympathetic, replied that they regarded the "white pulpit" as the "enemy of the Negro race!"

The words of Dr. Vernon's war sermon at Brookline, Mass., seemed greatly needed:

"Our duty at such an exposition of the inner meaning and logical outcome of the Spirit of Distrust is not merely to sit primly by and pray that its extreme horrors be checked by God's mercy, it is to root out whatever of it we can detect in our hearts for the Negro and Mexican, for the Jew and Italian and Slav, for the employees in our factories and for the vulgar women who do not move in our set. It is only those who believe in the Brotherhood of Man and who have actually placed themselves humbly and reverently within it, that are the peacemakers and the peace maintainers of whom the world stands in need to-day."

The Hon. Archibald A. Grimke said recently in Boston:

"We are called a Christian democracy. Make us a Christian democracy by treating 'the least of these' as political equals. God forbid that in some day of trial for this country it should be said, Depart from me, ye, accursed."

THE EMERGING SOUTH.

A NEW KNOWLEDGE OF FACTS.

One of the encouraging aspects of the South is the increasing number of white people who know something about the present-day Negro and his problems. Instead of strutting about and assuming omniscence like most of their fellows, a few white southerners are learning. One writes to the New York *Globe* and confesses:

"I am a southerner by birth, but honesty compels me to express a change of conviction on a subject which has often cropped up in the columns of the *Globe*—the subject of the Negro in America, and especially in New York. In our country we so often regard the whole race as inferior to ourselves that it comes to us as something of a shock to see any one of them on a plane of intellectual parity with us. Such a shock it has been my fortune to experience.

"A month ago a friend who knew my pronounced views on the subject lured me into a Harlem lecture room to hear a lecture on 'Modern Materialism.' What was my surprise to find a large and respectable looking white audience listening to a Negro.

"I was angry at first, but I made up my mind to see it through. At the end of the lecture I discovered with amazement that I had been interested, charmed, and instructed. I have heard the same lecturer three times since—on anthropology, economics, and religion—and I have felt thankful to New York for widening my mental horizon. Think of it! An audience (or congregation if you choose) of white people—men and women—which turns out every Sunday afternoon to listen to a man who is not merely colored but black. And they seem to glory in it, as I have almost come to do myself."

In Augusta, Ga., an Equal Suffrage League of white women has been organized. Mrs. J. D. Hammond addressed them and said that white southern women should demand an adequate educational test for all women voters; and a law, as in Idaho, disfranchising all women of known immoral life. And having set this standard they should see to it that every woman who comes up to it, whatever her race may be, shall be allowed to cast her ballot for the welfare of her people's homes.

Isma Dooley, a staff writer for the Atlanta *Constitution*, agrees with a correspondent that most Negro children must be train-

ed as servants but knows enough facts to add that all cannot be:

"The viewpoint is logical if the Negro himself were not a taxpayer, and if there were not a constantly growing element of the race who are not equipping themselves for domestic service because they are not obliged to do so. In discussing any phase of the Negro problem to-day it must be remembered they have been out of slavery in the South fifty years; that, although many of them have made little strides in racial development, according to the ideal of the white men, there are some of them who are self-supporting through farming, through the trades, through business and through professions. Therefore the problem of the Negro can no longer be reckoned with on the idea that all Negroes expect to be domestic servants. There are those who, because of their advancement along other lines, are divided into classes and degrees."

Cally Ryland says in the Richmond *News Leader*:

"Several years ago a Better Housing Association was formed here for the sole purpose of relieving these conditions. An expert agent was employed at great expense by the association to investigate matters, and his report, which covered every phase of our housing conditions, was a shock even to those who were most conversant with Richmond's most unhealthy locality.

"At every step the efforts of this agent were combated by the very authorities which should gladly have co-operated with him. Indeed, so discouraging were the obstacles constantly thrown in the way, that the Better Housing Association lost heart, allowed its agent to accept a government position in Washington, and discontinued its meetings.

"Our work for the Red Cross and Belgian sufferers is beautiful. So is our work for our various small local charities, and we are allowed to pursue it unhindered, and even, in some cases, aided by the authorities.

"But such work for the physical well being of the whole city as the stamping out of tuberculosis among the Negroes, and the movement to furnish them with more sanitary dwellings is, for some unaccountable reason, discouraged at every turn by the city government.

"Not until we give the colored population of our city room to live decently and healthily can we feel that we are doing our duty towards them and to ourselves."

Even southern business men are rubbing their eyes and realizing that the Negro spends money and spends it often intelligently. John D. Simmons, writing on newspaper circulation in the *Fourth Estate*, says:

"We southern circulation managers realize this already in the increasing number of Negroes who read newspapers.

". . . With the right boy to look after the business, the Negro is a good subscriber. With the right carrier on the route, the percentage of collections will be just as good on a Negro route as on any other in our city delivery."

Even THE CRISIS comes in for a bit of honor when the Tampa (Fla.) *Daily Times* allows a colored poet to apostrophize us in twenty-four lines of poetry as a "mighty champion of a race" who cannot "for one moment cringe or condone!"

Of course, the old South is still alive and still dominant. In Atlanta, a member of the Board of Education recently said of the schools "That many of the parents of white children are indignant because their little ones are subjected to conditions which very nearly approach conditions in the Negro schools."

What these conditions are are revealed in part by a letter by one of the colored women principals in the Atlanta *Constitution*:

"For fourteen years or more the colored schools have been doubled in grades below the fifth, and then came doubling of the sixth," i. e., the children get but one-half a day's schooling; one set comes in the morning and another set in the afternoon and the same teachers teach both.

"This is a condition that is very dangerous, both to the pupil and teacher. The teacher has to report in her door at quarter to 8 o'clock to watch the children coming in, etc.; and from 8 until 12 o'clock she is on a constant rush to get the various subjects treated before 12, when she dismisses; and has from 12 until 12:30 to eat her lunch. At 12:15 she is in her door to look after the afternoon class coming in. . . .

"It is absolutely absurd to undertake to teach fifty or sixty children in so short a time, for you can't do the individuals justice.

* * * * * * * * *

"The situation is certainly alarming, and something ought to be done to relieve it and give to the colored child an opportunity to get full benefit of days spent in school, and also of health and strength so he can be a

good citizen. I earnestly beg the city council and mayor for an appropriation to build more schoolhouses or rent such adequate quarters as is necessary to accommodate the children, and also for the restoration of the eighth grade in colored schools."

POLITICS.

REPUBLICANS AND DEMOCRATS.

The South is gleeful over the disfranchisement of Negroes in the Republican party. The Augusta *Chronicle* says:

"It is not necessary to point out that reduction of southern representation in a Republican nominating convention means reduction of the Negro representation. Whatever the Republican party officials may say, this representation reduction, at this time, will appear as a sop to the Roosevelt Republicans. Roosevelt Republicans coddle the Negro in the North and slap him in the face in the South.

"To deliver this sop, the Republican party is punishing the southern Negro in a way the southern Negro will feel his punishment—punishing him for his steadfastness. For, say what you will of the southern Negro delegate to the average Republican convention, but for the allegiance of the southern Negro to home instructions at Chicago in 1912—at a time when money by the thousands was flaunted in his face by Roosevelt advocates—there would be precious little Republican party to-day."

Many persons, colored and white, have wondered what Bishop Alexander Walters thought of President Wilson, whom he, as one of the leaders of the colored Democrats helped to elect. In the recent letter to the New York *World* the Bishop says:

"More than a half-million Negroes are voting to-day, and they too must certainly be a factor in the defeat of the Democratic party this year, for nearly all of them voted the Republican ticket.

"In the election of 1912 the Negroes gave the largest vote ever given by them to the Democratic party and helped to elect the national ticket. They were assured by Mr. Wilson before election that in the event of his election he would give to the black man not 'meagre but absolute justice.' The Negro took him at his word, rejoicing that it was the first time since emancipation that a Democratic nominee had made so fair a promise."

After showing President Wilson's failure to keep his word, Bishop Walters adds:

"Is it not time that our Democratic friends be awakened to the fact that the black man is a factor in American politics?

"There are ten or twelve millions of colored people in this country, and not once in two years has the President of this great Republic called in a committee of this vast host without representation in Congress to consult with them concerning their welfare.

"Another thing which has caused us to be discredited in the eyes of the world is that out of this ten million colored citizens not one is invited to a social function at the White House, and in this said to be greatest democracy in the world! No wonder that America throughout the world is branded as a nation of hypocrites."

LAW AND LAWYERS.

THE SUPREME COURT AND THE BAR ASSOCIATION

The *Nation* says on one of the questions before the Supreme Court:

"Such laws as the Oklahoma 'grandfather-clause' law are not numerous, having existed only in North Carolina, Louisiana, Georgia, and Oklahoma; while that in Louisiana expired by self-limitation in 1899, and that in North Carolina in 1908. The clause in the State of Georgia will similarly expire on the first of January, 1915, and in Oklahoma alone has it been made permanent. There is therefore special reason, in spite of the small Negro population, for contesting the indefensible distinction it makes. Like the others, it would permit literate and property-holding Negroes and whites to vote alike, but while it excluded illiterate or propertyless Negroes—and only the justice of election officers would prevent the classification of almost all colored applicants under these heads—it would permit the registration of any illiterate or propertyless white whose father or grandfather had been a voter in 1866. Such laws are deeply objectionable in themselves, and in the lesson they give the population in racial discrimination in other matters; while they add new difficulties to the whole task of giving the Negro an adequate civic education."

There is evidence, however, that the Supreme Court will continue to dodge the Negro problem. In July, 1913, a Negro, Carl

Oliver, of Galveston, Texas, found a white man in his home. He killed his wife and the white man. Texas justice acquitted him in the case of his wife and convicted him for killing the man! The case came to the Supreme Court and was dismissed because Oliver's attorneys failed—to have the record printed!

The decision of the Bar Association on "Negroes and Woman" does not satisfy papers like the New York *Tribune*.

"While it has receded somewhat from its previous stand barring Negroes from membership, the American Bar Association has not removed that issue by shifting responsibility for their admission or exclusion to its executive committee. Neither has it taken a square stand—or a sensible one—in placing women lawyers who seek membership in the same category of undesirables. Negroes, without regard to their sex may and do become useful and respected members of the bar under State laws. They have every right to aspire to membership in what purports to be the leading and representative lawyers' association of the country. For them to be held off in this fashion in this day of progress inevitably raises the query whether there is something in the theory and practice of the law which causes a lawyer to be something less than a reasoning human being."

The American Bar Association has long been a social club of southern whites and is not taken very seriously by lawyers of high standing.

THE COLORED PRESS.

COMMENT AND DISCUSSION

THE CRISIS raises its hat to the fascinating *St. Luke's Herald* after reading its frank retraction of a statement about Howard University:

"We have sinned, and in sackcloth and ashes we bow our head. We are guilty of a 'curious error,' and we start off by humbly apologizing to Howard University for saying 'the walls bear not one Negro face.' In saying this, we did not say exactly what we meant, hence we committed a 'curious error.' Next, we go down before Dr. DuBois in sorrow and acute distress, and apologize for the loss of reliability in his estimation. It is hard to bear such a loss, but we hope to retrieve our loss by being very, very careful ever hereafter."

The A. M. E. *Church Review* shows courage and discrimination in its criticism of the Bench of Bishops:

"There are evidences which point to the fact that, at times, the 'Bench of Bishops' is itself leaderless. True, they are equals; we have no Archbishop; but a 'Bench of Bishops,' like a cabinet or the ministry of a government, needs one or more guiding spirits whose superior wisdom and largeness of vision command adherence. Take the matter of the proposed 'Centennial Fund.' It was attacked as not legalized and upon grounds that clearly showed an animus without foundation in the general sentiment of the church. Here was an opportunity that could only come once in a century to strengthen our educational and other general interests. But some of the Bishops were either timid or indifferent; hence, as a connectional movement, it has fallen to the ground, but where properly presented it has met with prompt and generous response."

The A. M. E. Church is probably the greatest Negro organization on earth but it needs for that very reason the fire of intelligent, internal criticism if it is to survive and grow.

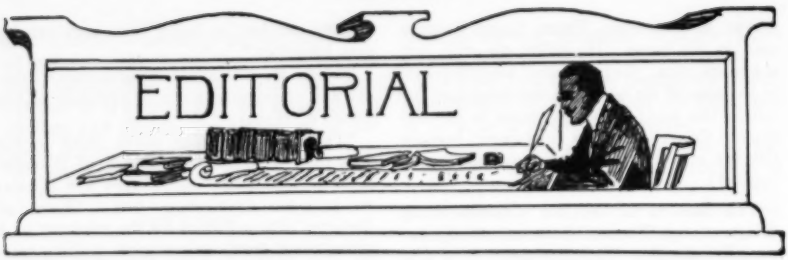
The *Afro-American Ledger* says:

"The time has arrived when the traveling colored people all over the country should make a strong protest to the powers-that-be of the conditions that we are compelled to undergo in traveling in the southern part of this country. It is almost impossible to secure decent accommodations, either in day coaches or in Pullman cars. Ticket agents will deliberately lie when application is made for a reservation, and if one wants a meal it is almost a matter of impossibility to secure it. Sometimes they will accommodate you, but when all the white people who are on the train have been served and not before."

The *Ledger* then adds to the gayety of nations by concluding with this fine Irish bull:

"Conditions are as bad as they can possibly be and we have got to do something about it in some way or it will in all probability be worse."

It is hardly necessary to add that the handsome brown-faced editor of the excellent *Ledger* rejoices in the name of Murphy.



"If You Wish to Avoid Criticism, Do Nothing, Say Nothing, Be Nothing."

CHRISTMAS.

THIS is the fifth Christmas season that THE CRISIS has seen, and it is the sixth season of the active work of the National Association for the Advancement of Colored People. Surely, the world, the United States, and the Negro race are better off for the work of these forces. We cannot, to be sure, point to great and definite accomplishments. The errors and hatreds and prejudices of three centuries do not yield to the work of five little years, however earnest and honest. But we have made more than beginnings. We have compelled the world to listen, and not simply the world that agrees with us but even some part of that world which passionately disagrees. We have convinced many doubtful Americans that we have a case—a good, honest, sensible case—which deserves thought and consideration; that we cannot incontinentally be put out of court by being dubbed radicals or by having our actions explained by smaller and meaner motives than those which we profess.

Above all, our work shows that we are in the field not to destroy but to fulfill, not to decry or pull down the work of others, but courteously and firmly to point out the inadequacy of mere philanthropy and acquiescence and desert as a means of settling the race problem in America.

In addition to this we have helped to force these problems more and more before the courts and bring them to judicial decision. We have gained a few cases, we have lost others; but the gains are reasonably permanent, because they are in consonance with human progress to-day; while in every case the losses are retrievable. We have in a number of cases been able to bring just decisions by protest and appeals to reason; by making people face the issue of race prejudice instead of allowing them silently to dodge it.

Finally, we have put over 1,000,000 copies of THE CRISIS into every state of the United States and into most countries of the world. There are few intelligent people in America who do not know of the magazine and have some idea of what it stands for. All this is worth while and a cause of rejoicing in this holiday season, but the rejoicing ought not to stop with words or feelings. It ought to induce every reader of this editorial to join the National Association for the Advancement of Colored People, to subscribe for THE CRISIS, and to do both these things to-day.

WAR.

SOME time ago we published an article on Moshesh, the great black king of the Basutos in South Africa. Recently there has come to our notice this passage in Casalis', "My Life in Basutoland":

"It was a great stumbling block to Moshesh when he learned that the na-

tions which recognized Jesus Christ still loved war, and applied themselves to perfecting the military art. 'It was excusable in us,' said he, 'who had no other models than wild beasts, but you, who profess to be the children of Him who said "Love your enemies," for you to take pleasure in fighting!' All that we could say to him about the alleviations which Christianity had introduced, as, for instance, the case of the wounded, the absence of personal hate, etc., only increased his stupefaction. 'Then you work this evil without anger, mixing wisdom with it! I can make nothing of it, except that war must be a rod which God does not choose to break, because he will make use of it still for the chastisement of men!'"

THE SUPREME COURT.

IT is possible for the Supreme Court within the next few months to go far toward settling the race problem in the United States. We confess we have little hope that the Court as now constituted will rise to this great opportunity; yet there is a possibility. Cases now face the Court involving the "grandfather" clause of the southern disfranchising constitutions; the "Jim-Crow" car law; peonage on southern plantations; the right of a colored man to defend his home; and discrimination in cemeteries. In two of these cases the National Association for the Advancement of Colored People has rendered aid, and in all of them we are, of course, intensely interested. What a forward step for America if the Court should decide that the "grandfather" clause was unconstitutional; that at least, equal accommodations under all circumstances should be given citizens on all railroads paying the same fare; that the custom of selling a criminal to a capitalist to be worked at the capitalist's pleasure is slavery; and that injustice cannot plead race and color as an excuse!

NEGRO.

THERE are indications that the custom of extending courtesy to 150,000,000 of human beings by capitalizing the racial name which is most in use, is slowly increasing. The manager of the Associated Press writes us:

"We have a broad rule to the effect that the word 'Negro' should be capitalized in our service, but we do not control the typographical appearance of the word as it appears in the newspapers.

"A little more than a year ago we sent out 900 copies of a letter from Mr. Lester A. Walton, of the *Age*, to the newspapers in the Associated Press, and I think the practice of capitalizing the word Negro is very general so far as I have been able to observe."

Y. M. C. A.

WE gave last month considerable space to the wonderful work of the colored Y. M. C. A. It is an extraordinary growth and the colored secretaries like Mr. Hunton and Mr. Mooreland, and white philanthropists like Julius Rosenwald, together with the governing heads of the whole movement deserve undoubtedly great credit. At the same time it must be remembered that directly in questions of this sort lurk the most baffling difficulties of our race problem.

The Y. M. C. A. movement in America is not acting in a Christian manner toward colored folk. In most cities colored people are, as in New York, excluded from all the well-equipped branches of the Y. M. C. A. and herded in a poorly equipped "colored" branch. In other cities like Boston and Providence recent attempts have been frustrated to do the same thing. In still other cities the Negroes are segregated but as we showed last month splendid new accommodations have been erected

"And suddenly there was with the angel a multitude of the heavenly host praising God and saying:
"Glory to God in the highest and on earth PEACE, GOOD WILL TOWARD MEN."

The Adoration of the Kings

After the painting by Jan Gossart, of Mabuse.

"Now when Jesus was born in Bethlehem of Judea in the days of Herod, the King, there came wise men from the East to Jerusalem . . . .

"And when they had come into the house they saw the young child with Mary, his mother, and fell down and worshipped Him; and when they had opened their treasures they presented unto Him gifts; gold and frankincense and myrrh."

for them. What now should be the attitude of colored people and their friends toward this movement? Manifestly, here is a case for niceness of judgment but unerring adherence to principle. It is a fine thing that the colored people have such well-equipped Y. M. C. A. buildings in Chicago and Washington and Philadelphia, but it is an unchristian and unjust and dangerous procedure which segregates colored people in the Y. M. C. A. movement. However much we may be glad of the colored Y. M. C. A. movement on the one hand, on the other hand we must never for a single moment fail to recognize the injustice which has made it an unfortunate necessity.

MURDER.

WE are preening ourselves as a nation because we are now at peace while civilized Europe is at war; but we must remember that the wars of peace are often quite as horrible as the murder of war. The United States has the unenviable and shameful notoriety of being the country where murder is more prevalent than in any other civilized land. There are in this country at least six times as many murders each year as in England, France and Germany; while Berlin has two murders for every hundred thousand of population, New York has six, Chicago has nine, Atlanta has twenty-three and Memphis has fifty-eight. The influence of the race problem can be directly traced by comparing southern and northern cities. Memphis, Charleston, Savannah, New Orleans, Atlanta, Nashville, Louisville, St. Louis and Cincinnati are hot-beds of homicide. It is not merely the murder of black men by white men in these cities, but also the murder of white men by black men, of white men by white men and of black men by black men. It is the atmosphere of violence and hatred and these things grow in the miasma of race prejudice.

TO YOUNG CONTRIBUTORS.

ANOTHER word seems necessary to those young colored people who wish to write, and particularly for those who would write for THE CRISIS.

We want articles, stories and notes of interest concerning the colored race and race relations in general. Our only excuse for being is the publication of such matter. That is what we are here for. We cannot, however, publish but a small part of the matter that is sent to us: First, because of lack of space, and secondly, because so much that is sent is not well written. For instance, a writer sends us a manuscript previously offered to the *American Magazine* and asks why it was rejected. The reason of its rejection is perfectly clear. We quote simply the first three lines:

"I have no personal enthusiasm in choosing this theme, but on the account of the present day controversy, which are so prevalent, I will reflect some light on the subject that will serve as guiding post."

THE OLD STORY.

WE publish verbatim a despatch from Conway, Ark., published in a Ft. Smith, Ark., daily:

"Gertrude Hollinshead, about 16 years old, on whose testimony nine Negroes were convicted of serious charges and sent to the penitentiary for terms ranging from 19 to 35 years, now says that her testimony was false. She met Judge Eugene Lankford, before whom the case was tried at Conway a year ago last August, in Little Rock last night by appointment, and said she wished to retract all the charges she had made against the Negroes and asked that they be pardoned.

"At the time of the crimes for which the Negroes were said to have been committed, the girl was under 16 years of age. She was an orphan and until a short

time before the Negroes were arrested was living with her step-mother. It was said that she was driven from her home and took refuge with a Negro woman named Luvide Simms, who was sentenced to 35 years for her part in the case."

MORE CORRESPONDENCE.

MR. J. McKeen Cattell,
Sir:

In *Science* volume thirty-nine, No. 1004, page five, I find the following statement made by you: "There is not a single mulatto who has done creditable scientific work."

I beg to enclose clippings from THE CRISIS Magazine and to call your attention to the scientific work of three colored men there mentioned. [Fuller, Turner and Just.] I am inclined to think that you owe some one an apology for the statement before mentioned.

I am, sir,

Very respectfully yours,
THE EDITOR.

To the Editor of THE CRISIS:

In your November issue you quote a statement by me in regard to the lack of creditable scientific work by mulattoes. If read in the context of the paragraph, the sentence means that no mulatto has accomplished scientific work which would entitle him to inclusion among the thousand scientific men of the United States whose work has been the most creditable. This is true. But instead of quoting a sentence apart from its context, it would be of greater service to the cause in which we are both interested to give the argument of that paragraph, which is an attempt to prove from biological evidence that the lack of scientific work by mulattoes in the past has been due, not to their heredity or racial qualities, but to the unfavorable environment in which they have been placed. We may hope that in the future the contributions of the colored races to science will be not only creditable, but distinguished.

J. MCKEEN CATTELL.

The reader would scarcely have gathered from Mr. Cattell's remark that he was referring simply to the thousand greatest American scientists. A less sweeping statement would have been wiser.

PREJUDICE.

WE quote from a letter in the *New York Times*:

"Easy to create, it is hard to destroy. Sinister of wit, it is weak of wisdom. Its preceptions are false. It sees in darkness; it is blind in the light. It nurtures lies and rejects truth. Breeding hatred, it blasts sympathy. It rules those who give it life. It is a conjured Frankenstein, dominating millions of men. It sits beside the gates of life and takes toll of all that pass.

"It is the conservator of all that reason would destroy, the destroyer of the works of justice. It is the hand-maiden of error, the nemesis of knowledge. It feeds fear and poisons hope. It lives by the law of the dead. It thrives upon the meat of yesterday. It sickens on the sustenance of to-day.

"It is the anarchist of the heart. It smothers faith. It gives love to the torch. It bemeans benevolence and shuns communion. It stills the sound of music and palsies the hand of art. It betrays belief and sets suspicion on a throne. It rejoices in tears. Its mirth is in misery.

"It is the monster of the mind. It pollutes thought, serves despair, and ravishes right. It offends against fact and is a stranger to logic. Its soothing is in sophistry. It divines the unreal and walks in the way of phantoms. It drains the potions brewed by witches of the brain. It is a thing of charms and amulets.

"It is prejudice!

"NATHAN STRAUS."

THE BAR ASSOCIATION.

I HAVE just returned from the meeting of the American Bar Association at Washington where contrary to everybody's expectation I succeeded in getting the resolution passed at Milwaukee two years ago (which declared that it had never been contemplated that colored men should be admitted) rescinded.

In its place a resolution was passed that applications for membership should hereafter state the race and sex of the applicant and such other facts as the Executive Committee should require. I stated that I did not object to this for if I were a colored man I should say to the Association: "I am not ashamed of my race but as proud of it as you are of yours. I come as a colored man to ask admission," and that I did not want either the colored man or women admitted out of any mistake.

This was accomplished by a substantially unanimous vote. The bar to Negro membership is thus removed, and when a proper Executive Committee is elected and proper colored candidates present themselves, they will be elected. This may not be for some years but it will come. I hope this result will gratify you and my other associates of the N. A. A. C. P.

Yours very truly,
(Signed) M. STOREY.

THE ELECTION.

THE chief matter of comfort to colored folk in the late election is the more evenly balanced power of the two great parties resulting from it. Neither Republicans nor Democrats can afford to defy 500,000 Negro voters in the next two years. The Republicans have disfranchised them in party councils and the Democrats have segregated them. With such a record both parties must do a lot of explaining.

We see the decline of Progressivism with regret. It had some splendid personalities and high ideals; but on the greatest human problem of the day it went at the very beginning violently and inexcusably wrong.

COURTESY.

A RETURNED tourist who was stranded in Europe says that the courteous person about the United States Embassy in Berlin was a colored citizen of the United States of America who was also stranded and given employment there. He was educated at Columbus, Missouri. He was polite even to the poorest applicant for information and seemed to have every detail at command.

WILLIAM MONROE TROTTER.

WILLIAM MONROE TROTTER is a brave man. Of his fearlessness and his unselfish devotion to the highest interests of the Negro race there can be no doubt.

President Woodrow Wilson is a keenly sensitive man. He has high ideals and he is following them. On one subject alone he is by birth and education unfitted for largeness of view or depth of feeling. His attitude on the Negro problem is essentially the attitude of the old philanthropic South of fifty years ago. He feels "kindly" toward Negroes, he wants to "help" them, he would not knowingly hinder them; but when it comes to treating black men as independent human beings, the equals of other citizens in the United States, the thing is simply beyond Mr. Wilson's conception.

When two men like this come together to discuss segregation, granting them both honesty, good will and earnestness, as indeed we must, there is going to be trouble, if not anger and positive discourtesy.

One thing is certain: Mr. Trotter voiced the feelings of nine-tenths of the thinking Negroes of this country.

The Christmas Prayers of God

Name of God's Name!
Red murder reigns;
All Hell is loose;
On gold autumnal air
Walk grinning devils barbed and hoofed,
While high on hills of hate,
Black-blossomed, crimson sky'd,
Thou sittest, dumb.

Father Almighty!
This earth is mad!
Palsied, our cunning hands;
Rotten, our gold;
Our argosies reel and stagger
Over empty seas;
All the long aisles
Of Thy great temples, God,
Stink with the entrails
Of our souls.
And Thou art dumb.

Above the thunder of Thy thunders, Lord,
Lightening Thy lightnings,
Rings and roars
The dark damnation
Of this Hell of war.
Red piles the pulp of hearts and heads,
And little children's hands.

Allah!
Elohim!
Death is here!
Dead are the living, deep dead the dead.
Dying are earth's unborn—
The babes' wide eyes of genius and of joy;
Poems and prayers, sun-glows and earth-songs;
Great pictured dreams,
En-marbled phantasies,
Hymns of high Heaven,
All fade, in this dread night,
This long ghost night—
While Thou art dumb.

Have Mercy!
Have mercy upon us, miserable sinners!
Stand forth, unveil Thy face,
Pour down the light
That seethes above Thy throne,
And blaze this devil's dance to darkness!
Hear!
Speak!
In Christ's great name—

* * * * *

I hear.
Forgive me, God.
Above the thunder I hearkened;
Beneath the silence, now,
I hear.

* * * * *

(Wait, God, a little space.
It is so strange to talk with Thee—
Alone!)

* * * * *

This gold?
I took it.
Is it Thine?
Forgive; I did not know.

Blood? Is it wet with blood?
'Tis from my brother's hands.
(I know; his hands are mine.)
It flowed for Thee, O Lord.

War? Not so, not war:
Dominion, Lord, and over black, not white.
Black, brown and fawn,
And not Thy chosen brood, O God,
We murdered.

To build Thy kingdom,
To drape our wives and little ones,
And set their souls a'glitter—
For this we killed these lesser breeds
And civilized their dead,
Raping red rubber, diamonds, cocoa, gold.

For this, too, once, and in Thy name
I lynched a Nigger—

(He raved and writhed,
I heard him cry,
I felt the life light leap and lie,
I watched him crackle there, on high,
I saw him wither!)

• • • • •

Thou?
Thee?
I lynched Thee?

• • • • •

Awake me, God, I sleep!

What was that awful word Thou saidst?
That black and riven Thing—was it Thee?
That gasp—was it Thine?
This pain—is it Thine?
Are then these bullets piercing Thee?
Have all the wars of all the world,
Down all dim time, drawn blood from Thee?
Have all the lies, and thefts, and hates—
Is this Thy crucifixion, God,
And not that funny little cross,
With vinegar and thorns?

• • • • •

Help!
I sense that low and awful cry—
Who cries?
Who weeps
With silent sob that rends and tears—
Can God sob?

Who prays?
I hear strong prayers throng by,
Like mighty winds on dusky moors—
Can God pray?

• • • • •

Prayest Thou, Lord, and to me?
Thou needest me?
Thou *needest* me?
Thou needest *me?*
Poor wounded Soul!
Of this I never dreamed. I thought—
Courage, God,
I come!

THE CONGRESSMEN

And the National Association for the Advancement of the Colored People

MR. PETER TEN EYKE, representative from the 28th district, New York, writes: "It is my advice to you to drop agitating the things which you have outlined in your letter until such time as you find that the wild rumors are liable to become a reality." This, of course, he says "in all sympathy with your race," and it expresses exactly the attitude which the National Association for the Advancement of Colored People is fighting and which its questionnaire addressed to congressional candidates seems to prove is the right fight for us to make.

First, of course, and foremost, we have come across the men who do not care. George Nicholas, of Kentucky, says: "I do not desire your support. I am indifferent to your opposition."

Other congressmen are angry at the threat of non-support at the polls: Congressman Bathrick considers this "distinctly obnoxious and, I believe, liable to injure instead of help, the cause of the colored people."

Others in considerable numbers seek to dodge the issue. Charles F. Wilcox, of New York, a Republican candidate, gives this remarkable excuse: "I have relatives now at the head of colored schools in the South. Under these circumstances I think you will understand my attitude sufficiently so that you will pardon my declining to answer specific questions at this time!" Griest, of Pennsylvania, draws himself up indignantly and is "surprised that a successor to the seat of Thaddeus Stevens should be subjected to this cross-examination."

Of course, we encounter the breezy optimist: "Nobody is thinking," of abrogating the Fourteenth and Fifteenth Amendment, says a Pennsylvania Democrat. There need be no antagonism between the races and "there is none," says a Pennsylvania Progressive. Then right on top of these answers comes an Indiana Democrat who wants segregation and "Jim-Crow" cars in the District of Columbia, and a Texan who wants not only this but the Fourteenth and Fifteenth Amendments repealed and the whole Negro race put out of the country. He adds gayly: "No Negroes vote in the Texas Democratic primaries, and very few Republicans vote in the general elections." He also sends a clipping from a Dallas paper entitled "Jump Up Nigger En Crack Yo' Heels." A native of North Carolina, running in Montana, also refuses to pledge himself as to the Fourteenth and Fifteenth Amendments, wants segregation and "will not oppose making invalid marriages of colored and white people."

All this indicates clearly the present problem, and it is pleasant to note that some politicians have clear ideas at least as to the general justice of our position. Phelan, of Massachusetts, says frankly: "I do not favor segregation, not 'Jim-Crow' cars nor anything of the sort. I believe the colored people should have the rights which our Constitution and laws give them." Osgood, a Massachusetts Progressive, is in favor "of equal social, legal and political rights for colored citizens." Niles, a New York candidate, says: "I shall in the future, as I have always in the past, on every occasion public or private, social or political, assail ANY and EVERY measure, of whatever kind or nature, or description, that is inspired by hatred for, or opposition to, ANY race, nationality or creed." And Murray Hulbert, of New York, says: "Talent knows no race or creed and I would accord to every man the full measure of reward which he merits."

Radicals like the Socialists and others speak strongly but not always with full comprehension of what they are saying. Thus, a Socialist of Minnesota declares "there is no race problem," and a candidate of the Socialist Labor Party in Maryland, is fighting for a society "where economic equality will be for all irrespective of race, creed or color." Weinstock, a Pennsylvania Progressive, says flatly: "The Fourteenth and Fifteenth Amendments are not enforced if social liberty as well as political liberty is not given to all our citizens irrespective of color or creed."

A Pennsylvania Socialist stands squarely for the right but complains that colored voters always vote for the "common enemy." John Burt, of Pennsylvania, voices the same thing and says feelingly: "Oh, how I wish your organization could guide aright the large population of colored people in this

First Congressional District against the gang organization who has used them as so much merchandise for their own personal ends."

What is it that makes colored people, and intelligent colored people, so often vote for bosses? It is undoubtedly the canny stand of men like Boise Penrose. Mr. Penrose stands right up and tersely says that he will support war amendments, that he is opposed to segregation and "Jim-Crow" cars, that he will vote against anti-intermarriage laws, and that he never justifies lynching.

It is interesting to note, however, that there is disagreement among our political leaders even in such fundamental matters as lynching. A Montana man confesses that he has sometimes justified lynching. An Ohio Republican is in favor of it in "some cases." A Pennsylvania Progressive who lives on a "college campus" wants it "very, very seldom;" and Edward Hart, a professor in Lafayette College, justifies it under certain "exceptional" circumstances! With such leaders can we blame the mob?

Perhaps the most striking thing about all these answers is the number of people who frankly say that they are not informed on the Negro problem; that they simply "do not know the facts." This is the severest condemnation of the past attitude of the colored people and their friends that could possibly be made. It is the business of people who want wrongs righted to let the world know just what the wrongs are. A Michigan man is "not at all familiar with these questions." Congressman Good has "not studied" segregation. A Pennsylvania man says his "information is too limited." An Illinois Progressive is "not sure about his attitude." A Michigan Democrat is "not informed." An Ohio Republican has not "fully considered the matter." A Minnesota Progressive wants "to know more," and so on through dozens of answers.

Naturally, the greatest wavering is on the question of intermarriage and the wavering shows how remiss the colored people have been in not making their attitude perfectly clear. It is a delicate and unpleasant subject which no one wants to argue and yet the results of not arguing it are so frightful that honest men are forced to state their opinion. The real problem is illustrated by a piece of news that comes to us this month from California:

A white policeman, F. A. Winter of Los Angeles, has been clandestinely meeting Juanita Nelson, an orphan colored girl. She has a child. The policeman, run to earth, acknowledges his fault and offers to marry the girl but THE LAWS OF CALIFORNIA PREVENT THIS!

Here, then, is the problem: Did the colored people want this girl to have a white husband? They most certainly did not. Did the white people want the policeman to have a colored wife? Evidently not. But the fact remains that these people wanted each other and what is a civilized world going to do about it? Of course, the first answer that rushes to the mouth of Gibbons, an Illinois Progressive, is "I am opposed to intermarriage on ethnological grounds as it deteriorates both races and is a stock process of extermination."

This is absolutely false, as anyone may learn by reading Dr. Loeb's article in this number of THE CRISIS. We have a perfect right to oppose racial intermarriage, but we have no right, consciously or unconsciously, to lie about the reasons.

Despite our predilections, the answer of Paxton Hibben, of Indiana, is absolutely the only decent answer: *"I shall vote to make no woman's children illegitimate."* It is not enough here to rely on general philanthropy. Linden Bates, of New York, states that "it is a basic Progressive policy" to protect women and children of "all races." But Gulley, just as good a Progressive, from Indiana, says: "I will not oppose a law making such marriages invalid."

Here, again, a large number of answers waver. Some think it is sufficient to say that they are "opposed to anti-racial marriage" but are not clear as to how it is to be stopped. Others want to stop it by law but would not have the law retroactive. What they would do in the California case they do not say.

Lee, of Colorado, expresses the attitude of a man who needs enlightenment: "I oppose racial intermarriage. It would seem to me, without having an opportunity to examine the matter pro and con, that a law making such marriage invalid is not a proper means of preventing the same and my present belief is that I would oppose it." There are some men, however, who are square and clear. Hobart, of Ohio, says: "There should be no different rule when white and colored marry than when white and white

or black and black marry." A native-born southerner from Tennessee adds: "I am opposed to annulling any marriages anywhere by law." And C. R. Lawrence, a Massachusetts Progressive, has this clear word: "One cannot look upon many of the faces of our citizens and be blind to the blending to a more or less degree between the colored and white people and I would rather see this inevitable tendency accomplished rightfully than criminally. I fear no more affinity as to marriage between the white and colored people with the marriage bars down than up."

Finally, a few, but a very few people, perceive that the fight that this Association is making is not simply "for colored people." It is for the whole nation. As Representative Focht, of Pennsylvania, says: "Fifty or more members of Congress from southern states are there illegally;" and an Indiana Progressive adds, "The creation of rotten boroughs in this country is a negation of Republican government."

N. A. A. C. P. Notes

ANNUAL MEETING.

The Annual Meeting of the National Association for the Advancement of Colored People will be held on Monday, January 4, 1915, in New York City. There will be two sessions, an afternoon session at 2:30 o'clock and an evening session at 8 o'clock. The afternoon session will be a business session open only to members who have paid their dues. The evening session will be public, to which all are invited. At this session the first Spingarn Medal will be awarded.

BRANCHES.

The response which has come from branches to the Association's appeal for assistance during these times of financial depression has been most encouraging. The District of Columbia Branch led with a generous contribution of $300. Substantial contributions have also been received from Baltimore, Seattle, and the Northern California Branch. The Board of Directors desires to thank these branches for their co-operation.

Northern California:

In addition to the contribution mentioned above which the Northern California Branch donated to the legal fund, this Branch has been doing other important work. They have succeeded in having signs, "Colored Patrons Not Solicited," removed from certain restaurants. The Branch has conducted a series of meetings throughout the year at one of which Mrs. Coolidge, formerly assistant Professor of Sociology at Leland Stanford University, spoke on "The Mexican Situation and Racial Antagonism."

Cleveland:

About 1,000 people attended a mass meeting held in the auditorium of the Cory M. E. Church Sunday, October 11. The chief address delivered by President King of Oberlin College on "The Negro and Democracy" made a profound impression on the audience. This Branch has been working with several other organizations to secure the appointment of colored representatives on the Welfare Council of the city. As a result both a colored man and a colored woman have been appointed. The Council is composed of the leading social and civic organizations of Cleveland and expects to take up matters of much importance.

Providence:

At a rousing mass meeting held October 27, in the old historic First Baptist Church, the Lieutenant-Governor of the State, Hon. Roswell P. Burchard, presiding. The chief speaker was Mr. Oswald Garrison Villard, whose subject was, "The National Association for the Advancement of Colored People and what It Stands For." Mr. Villard's address was enthusiastically received. Mr. Butler R. Wilson, Secretary of the Boston Branch, gave an able address on "Racial Conditions in New England." Many new members were added to the Branch.

The Branch has succeeded in its effort to secure the admission of colored members to the Y. M. C. A. When their new building was completed the Y. M. C. A. sent out a call for new members. Two high school students joined and the Rev. Zechariah Harrison who had been a member for seventeen years renewed his dues. After their fees had been accepted these three colored members were advised that the admission of colored people was under discussion. The officers of the Providence Branch of the National Association at once sent letters to prominent

men and women in the city, to the pastors of the various churches, to the ministers' unions, etc. As a result of the public sentiment aroused colored men are now eligible for membership in the Providence Y. M. C. A.

Newark:

The Newark Branch held its first meeting at the Bethany Baptist Church, October 8, with Mr. Villard and Mrs. Butler R. Wilson as speakers. A gratifying number of new members and subscribers to the CRISIS were received. The officers of this Branch are: Rev. Joseph R. Waters, President; Mr. R. W. Stewart, Secretary; Mr. John S. Pinkman, Treasurer; Dr. W. R. Granger, Chairman Executive Committee.

Kansas City:

The Kansas City Branch has gained an encouraging victory in persuading the Mayor to veto an ordinance which was railroaded through the city council of Kansas City, Mo., to prevent a colored Baptist College from locating in a white neighborhood.

Shreveport:

The Shreveport Branch which was recently organized, held a mass meeting at the C. M. E. Temple on August 28 at which Prof. William Pickens was the chief speaker. His address aroused great enthusiasm. The Branch has sent a protest to the Governor of Louisiana asking to end the mob law in that state where several lynchings occurred within a week without a semblance of investigation.

Tacoma:

Memorial services for Samuel Coleridge-Taylor were held by the Branch at the First Congregational Church on September 27. This is one of the largest white churches in the city and was filled with a cultured white and colored audience. The memorial sermon was given by Dr. Marshall Dawson, minister of the Ethical and Unitarian Societies.

Mrs. Mabel Davis and choir gave effectively several folk songs. Mrs. Asberry in an interesting talk compared African folk music with European folk music, illustrating by piano selections from Negro melodies as transcribed by Coleridge Taylor.

The following came to us Christmas Eve from a lawless section in Louisiana near the scene of the recent lynching of two Negroes:

"Please enclosed find $1.00 as a Xmas present to be spent in any way that will help the cause of the association. There are hundreds and hundreds of dollars spent by the poor colored people here this week for Xmas turkeys, so I will do without my turkey and spend my dollor for the good of my Race. My prayer to your national association is to think of us and help us to be a thinking people. I am thinking I would be hung if some man with the so-called power at his back could read this letter. Here at this point I stoped writing and thought over the letter and I see nothing in it but good-will to all men and hatred to non. So if my neck goes, let it go, since it goes for rite.

"I think if this world will be a good world your association is one of the ways that it will be made better. You can't make the Negro good without making his surrounding good. I am classed as an ignorant man. I have never gone to school but one week in my life, but I can see where the national association is a blessing to the world. I haven't a dollar that is too good for this cause, in fact I haven't but fifty cents, but I mean that I can't ern a dillor that is too good for this cause."

DEAR SIR:

I read with much interest in the December number of THE CRISIS a letter to you, graphically describing the terrors of Negro-haunted city streets to unprotected womanhood (white). This frightful condition, which has been mentioned once or twice before in discussing the race problem, is always cited concerning some city conveniently distant from the wicked opponent.

I, too, live in Washington and am out almost every night till ten or twelve. I usually come home alone, and frequently walk. My walk takes me through both a well-to-do and a poor colored section. On the innumerable occasions during the past six years, when I have so rashly risked being the "next victim," I have never once been molested, nor have I even seen anything which could frighten the most timid.

If the writer of that letter has an address less vague than Washington I would be glad if you would forward this letter to her.

Sincerely yours,

ANOTHER WASHINGTON WOMAN.

THE DEBTOR—A Story

By Maynard Holbrook Jackson

IT was Christmas time. "At last!"—the words came in a sudden burst of joy and then in a subdued whisper—"At last!" And Jean Lesage covered his wrinkled, old face with his huge, rough hands and bowed where he was, hidden by the tall cane,—bowed to thank the Virgin for this answer to a half century of prayers; wept with long, deep sobs; then laughed.

He was an unusual picture—this old man—tall, still straight, his great head covered with a thick shock of hair as white as the neighboring field of cotton, his wrinkled, brown face lighted by a pair of black eyes that bespoke suffering and perseverance,—even victory. Now his face shown with a deep-souled happiness that overshadowed his proverbial good nature. His outward characteristics only bespoke the wonderful beauty of the man's soul, tried and proven by the white heat of slavery and the insidious institution of peonage. The world in its vast expanse would give up very few Jeans who have the spirit of Christianity so truly, so deeply developed that they could have looked upon their tormentors with less than hatred—active, vindictive, hatred.

Jean had decided to disgrace his slave fathers, nay more,—to sell his soul, for his chance had come to get the ever-elusive gold. Father Pierre carried a bag in his cape pocket, for had he not given Jean's sick child a few cents from it that very morning? And now Jean had deliberately planned to steal the charity bag, to rob the Lord. After all, none seemed to care for his troubles and to sympathize with him—unless it were Barbette and the "Mother Mary." So it was that honest, old Jean freely doomed himself to perdition, to the unpardonable sin, for a paltry bit of gold. The priest would come that night to see the sick child, Marie; then he would get the bag; he could feel it in his hands already, even stood smilingly weighing it, feeling the golden pieces.

It had not been without effort that old Jean had come to his decision. He had carefully weighed the two issues—weighed them with great precaution, and he had taken his choice. Nor was it because Hell was not a reality to him; he believed most vividly in the sea of fire and brimestone and dreaded most definitely the life of everlasting punishment. In fact, Jean had always planned to spend eternity in the land of golden streets and great white thrones and had long been an ardent devotee of the church. The decision had been deliberate. The choice included the damnation of his soul as well as the bag; Jean knew it and chose the bag unflinchingly.

The life of Jean Lesage had been one of awful struggle against debt; not the sort of debt that causes business worry out in the great, open world or takes away a man's houses and lands; but debt that reaches out cold hands for the body of its victim, puts chains of iron upon him and, with him imprisoned by fens and bayous, drives him to work with a cudgel; debt that enslaves his wife and prostitutes his daughters. If Jean had been out in the big world, he would have done some wonderful thing but, as it was, he had struggled through all his life against one problem—the fact that he was a debtor.

Old Jean was a Creole, a Negro; his mother was a slave of pure African descent; his father was her French master. He and his mother had been sold when the father found another favorite and when freedom came they were upon the Lesage plantation, far down into the rich Mississippi delta, which smiled with almost extravagant bounty.

Probably the most vivid memory of Jean's life was the time, a few years after the war, when his mother died and left him, a youth of sixteen summers, to face the world and win from it a paltry existence. She had so often called him at twilight, the tasks all finished, the shadows playing through the wisteria vines that covered the cabin porch and then falling across the uplifted face of the eager boy, making strange lights come and go in his longing eyes, and there told him the story of their existence, always finishing: "Jean, boy, you aint no slave;" and he could not forget it. Yet he had often asked himself wherein a man profited by freedom if he were a slave to debt?

When the glad word came to the Lesage place, a year after the Emancipation Pro-

clamation had been published, Francois Lesage, owner and operator of a great sugar plantation, had magnanimously offered his assistance to his former bondsmen in that they might remain upon his place and work for him at a "reasonable" consideration. And his logic seemed fair to those poor, credulous gropers, for it was as he said, "I have the land, the plows, the cattle, the seed —everything; you have nothing; now, I am willing to give you all you may need if you will stay and help me." And Jean and his mother had remained, toiling, suffering, always looking forward to the time when they might escape the wolf.

Then, when the mother had died, Jean decided to leave the fields of cane and cotton and seek the great, strange world where money was to be found everywhere and where, he had once heard from some mysterious and unauthentic source, there was even a black man who owned the land which he cultivated. But he would stay and save a little money with which to make the journey; then he would go to the great city, New Orleans, of which his mother had so often spoken.

It was a painful task, this saving of enough to get some tough shoes and a new pair of cotton breeches so that he might go to the far-off world. The generous employer, Lesage, paid him twenty cents a day for his nominal wage and in turn had given him permission to run an account at the Lesage grocery so that "he need never feel the pangs of hunger." The poor fellow began to save some of his twenty cents; it took ten cents a day for rice and beans and then there was the bread, the occasional tobacco, the clothing, and other little items. He cut the tobacco from the list; a cotton jacket was made to last twice as long; then, too, he began to eat less,—but a huge frame like his called for much food; he began to make his supper upon the sugar cane and Barbette, the hand's cook, was kind, helping him with a pone of bread at intervals. So it was that, after four years, he finally saved ten dollars—enough to give him his desire. Very likely he owed for a bit of cotton cloth, a sun hat or some such trifling article, at the Lesage store; he would pay this and then make his way to the land of plenty. He would ask but one thing of the master—permission to go. He went to the store at Christmas time. The owner heard him with uplifted brows, startled at finding that monster, Ambition, upon his estate; but his answer showed no surprise or indicision: "Jean, you are a debtor now. You cannot leave until you pay me all."

"But, Master, I has something fer to pay yo now," Jean answered in his broken accent which smacked of his French forefather.

"What have you, Jean?"

"A bag full, Master; I don' know jes' how much, but you kin count it."

The rich Lesage took the greasy little bag and counted—one, two, three, four paper dollars; a five-dollar gold piece, and a dollar in pennies and nickles—ten dollars.

"Take what's yo' part, Master, and I'll take de' rest and go."

"Jean," came the cold judgment, "You lack five dollars. You must pay me all."

Jean was brave and began the old, painful process all over again. He would work harder this year that he might wring some extra profit from the acres entrusted to him. He worked in the dusky hours of early dawn and far into the moon-lit night. The other year had found him lazy and extravagant, he argued, but this year he would do his best; yet, at the end of the year the debt was still on the side of the owner.

At last the Christmas came when Jean made up his mind to leave by stealth. He had often seen the great ships going on to New Orleans and he had planned, more than once, to steal aboard along with the barrels of molasses and sugar that formed a regular shipment from the Lesage wharf. So it was that he hid himself in the hold of the big barge that came at the week-end and started for his land of promise. But they found him, the free slave, and took him back; and the kindly Lesage reasoned with him: "My son, why should you leave such a gracious employer, such a comfortable home? Have I not always given you food, clothing, shelter, although you owe me much? Would you leave such a master, and you, his debtor? Think well, boy; make yourself satisfied with such good fortune! Get yourself a wife and I will make you an overseer; even give you more money!"

Jean went again to his work, but with a broken purpose. He felt he could never save enough to free himself of the pernicious debt. He began to get tobacco again, to eat more of the fine, white bread from the Lesage commissary. Once he even took a day off to make love to Barbette from sun-rise

to twilight; in fact, Barbette was a great check upon Jean for he feared to leave her with those dancing black eyes and winning smile, while he sought his fortune in the country over beyond Bayou D' La Fouche. What was the use of trying to do impossible things, after all? Jean and Barbette became one; then there were two mouths to feed and the dream-world began slowly to fade.

Then the children came—two robust boys and a beautiful, black-eyed girl. As soon as they could toddle they were in the fields with the father, sowing, plowing, reaping,—sowing, plowing, reaping. Once again the youthful fire was kindled in Jean's bosom, and he swore by the Holy Virgin that he would leave his innocent children free to go into the great world and perhaps some day they would learn to read from the great books that looked like huge catechisms—like those of the master. So they labored and stinted and suffered, but the pennies accumulated more and more slowly, until Jean, now old and silver-headed, feared that he should die before the debt was paid; and then—

Jean's thoughts were no longer of himself; he had given up his fond dreams of the golden world, sadly, unwillingly; he thought now of the children and prayed that they be not subjects of the Lesage debt.

Thus Jean Lesage had deliberately chosen to send his soul to the world of shades for a bag of gold, for means to pay the perpetual, ever-increasing debt. When the priest came that night, Jean was, as ever before, talkative, even severely loquacious—but every word, every act, was a lie and guilt was written deep in his aged heart. When the priest knelt to pray, the old sufferer slipped from the room unnoticed and tremblingly got the longed-for gold into his hands—felt it,—hard, chill, gold, yellow tyrant that rules the world and tortures its subjects at will. The old man paused for the first time; how could he explain to Barbette and the boys? Would they know he was a—a thief? What would Barbette say? Dear, faithful, bent-backed, old Barbette! How would the lads feel when he was gone? Would they know he had been dishonest—a thief? The die was cast! He must be a debtor no longer! His children must reach the wonderful world!

The next morning Jean added his little savings to the stolen gold and made his way to the administrator's office. If they asked about the money he would say he had found it hidden in the old marsh or that he had saved it through many years.

The manager of the estate smiled as Jean entered. Everyone respected the worth and honesty of this old man and gave him some sort of deference. The manager's voice had the suggestion of warmth in it as he spoke.

"Mornin' Jean, what can I do for you so early?"

"I've done come to pay my debt Mars Roland, and here's de money!"

He spread the coins out upon the old stone table that would have cried out in behalf of perjured freedom, had it a mouth. He spread them out tenderly, lovingly, stopping often to count on his fingers or to fondle some shining piece.

"Now, gimme my papers, Mars Roland!" He said it joyfully.

"When I have counted your money, then I shall give you a receipt—your receipt in full. Give me Jean's bill, Francis!"

He counted the golden pieces and then the others; ninety dollars in all. Finally the clerk handed him a slip, with a knowing glance. The administrator labored over the calculation, counted and recounted. So much figuring on such a small account!

Jean was dreaming; he was far away from the administrator's office, wandering in fields of his own, his children happy and free, Barbette bustling in their own cabin; he would die and go to purgatory, thankful. The manager was speaking in the sonorous voice which he assumed for official matters:

"Jean Lesage—'one hundred and fifty dollars.' Jean, you are still in debt!"

SCIENCE AND RACE

By Jacques Loeb, M.D., Ph.D. (Leipzig)
Hon. D. Sc. (Cantab.)

[Dr. Jacques Loeb, head of the Department of Experimental Biology in the Rockefeller Institute for Medical Research, New York City, is one of the best known scientists in the world. He was born in Germany in 1859, educated at Berlin, Munich and Strassburg, and has held chairs at Strassburg, Wurzburg, Geneva, Bryn Mawr, Chicago, and California universities. He is the author of numerous books and articles and speaks, therefore, with unusual authority.]

1. *Civilization a Question of Science.*

In former ages civilization was a question of speculation, of poetry and philosophy, and any enthusiast could add what was considered a contribution. In our present, and in the future still more, that which we call civilization will be based on knowledge, not on sentiment, not on speculation, and not on poetry. Science is a matter of method; it does not require genius to be a scientist, but you must have the scientific method and in addition simple common sense, the power of application and consecutive thought. From my experience with pupils I have found that the number of those who are not fitted to work out a problem and make a contribution to science is extremely small if they only are taught the proper method, if they only realize that what they have to use in addition to the method is common sense. On this basis I venture to say that in a short time everything that is considered to-day as a special race or nation will have its share in the development of science, and I am firmly convinced that the conditions that will be found in the different scientific contributions will depend not so much on the question of races and nations as on the question of the dominance of the war power. People who have money to apply to education, if they are taught the methods of scientific research, if they are not impoverished by excessive armaments and wars, will rapidly make contributions to science. The fact that America, in spite of its youth, goes ahead so rapidly is to some extent due to the fact that we have not an oppressive army. France, once the leading nation in science, has gone back in comparison to other nations for the reason that the army devours the money which should go to universities. I have friends in Austria who write me that their universities suffer because there is no money. Civilization to-day is not a race question; it is a question of the application of the energy of nations or communities to the development of science and its applications.

2. *Assumption of Race Supremacy Rests on no Scientific Ground.*

We have heard a good deal about inferior races, the white races being superior, the Negro being inferior, and similar things. Biology has not in a single case been consulted, and if it had been consulted there are no data to-day to confirm any such sweeping statement. Each character is inherited individually. The pigment of the skin and the shape of the eyes or nose have absolutely nothing to do with the intellectual power. They are inherited independently of each other, as those of you who may have read about Mendel's laws of heredity are well aware. We do not even know the mechanism of that what we call mental power and the mechanisms which determine the heredity of the mental and moral faculties. How in the world can anybody stand up to-day and say, "We believe the Negro is incapable of development; among the races of India only the so-called Aryans are capable of development"? Or by what right can they say that the Aryans of India, if they are colored brown, are as different from the white Aryans as the Negro, as far as intelligence and the possibility of progress is concerned? I protest that there is absolutely no basis for saying that the color of the skin or the shape of the eyes, or any other bodily characteristic has anything to do with the intellectual or moral inferiority of an individual or a race. Moreover, we know this, that talent is not a question of race but of strain or family. For instance, talent for music, talent for drawing, talent for mathematical work, literary talent, may occur in any race. These belong to special strains. We cannot say anything definite as to how they originate. It is possible, according to some experiments, that we are dealing in such cases with hereditary mutations. The main fact is that you

find talented strains, as far as our experience goes, in different races. That is a principle which must not be overlooked. It is contrary to science to say that, "You are Negroes, you are inferior; do not mind if we put you into a 'Jim Crow car.'" I think the dignity of humanity is hurt by such an attitude.

3. *The Blight of Oppression.*

In any community where one group tries to oppress another group the remedy has to be applied primarily to the oppressing group, not to the oppressed group. How to educate the Negro? What have we got to do? Why, treat the Negro as a human being, give him justice. But the question is, what are we going to do with the oppressor? That is a serious problem. Let me point out to you one fact which I think is not a mere accident. We have had in history a number of cases where one group oppressed another. Look what it has led to. A wonderful example is Spain. In Spain, through the dominance of the Catholic Church, as you know, the Jews were expelled in 1492. Spain has never amounted to much since. On account of the vengeance of the gods? Scarcely; but on account of another fact. The group that was capable of doing that thing was an inferior group, a group of oppressors. They are usually a mentally and morally deficient group. Spain has suffered from the domination, not of its best elements but of those elements which were at the time the most ignorant, the most cruel. You have a similar case in Russia to-day, and Russia has a similar problem. All these problems of oppression of one group by another are economic in their last analysis. Wherever you find such oppression as exists in Russia to-day you also may be sure that the ruling element is morally and intellectually the weakest in the country.

We come to the South: I do not know whether there is a connection, but if you compare the North with the South and take the statistics of contributions to scientific development you will notice that the universities in the South have contributed considerably less than the northern universities. The solution of the Negro problem lies in this fact: when the South gets rid of its Bleases and similar unspeakable personalities, and when it strengthens its universities and encourages productive scholarship, as it should, when it builds up from the higher state universities the rest of the school system, then the Negro question will be partially solved too, because it is the problem of the ascendancy of the morally and intellectually strong element in the South. The problem of racial prejudice is part of the problem of the oppression of the many by a parasitic minority.

4. *Racial Intermarriage.*

I have been thinking about this matter in connection with the situation in California, where I understand that they are trying to pass a law making it a felony for a white person and a Japanese to intermarry. And I was asked whether there was any biological reason to show that such intermarriage would have bad results. It has been stated that the mixtures between white and black are an inferior breed; that the pure breeds—the pure black and the pure white breed—are superior to the mixed race. As a matter of fact, biology has nothing in support of that position, but we have some definite facts which show that in certain cases the hybrid is superior to both parent races. Such experiments have been reported by Shull, East, and Burbank. When we cross two breeds of fishes we get in some cases an offspring which is much hardier than either of the parent races. So you have a number of cases in which it is found that the offspring is superior to the pure breed.

It would be wrong to say that in each case the result of a mixture of races is better than the pure breed. That is true in some cases, in other cases the opposite is true. But the fact that in a number of cases the mixture yields results that are superior to both parent breeds is enough to show the absurdity of the sweeping statement that the intermixing of races should be considered a felony. Laws on these topics should rest on careful experiments and not on fanatic sentiments.

COLORED MEN AND WOMEN LYNCHED WITHOUT TRIAL

1885	78	1900	107
1886	71	1901	107
1887	80	1902	86
1888	95	1903	86
1889	95	1904	83
1890	90	1905	61
1891	121	1906	64
1892	155	1907	60
1893	154	1908	93
1894	134	1909	73
1895	112	1910	65
1896	80	1911	63
1897	122	1912	63
1898	102	1913	79
1899	84	1914, 10 months.	44

Total 2,707

IN the July CRISIS we published a most diverting tale from Kentucky of a colored man who was to define "jeopardized." He answered after thought that the word "would refer to any act committed by a jeopard."

We have since received this letter:

"Dear Sir:

"In your July issue of THE CRISIS under the topic 'Opinion,' you say that the answer to jeopardize, according to the *Saturday Evening Post*, was given by a Negro.

"It was given as you have stated it, but by a white man, Orville Stivers, who was or is county superintendent of schools for Jefferson County. "S. BOARD."

We beg Mr. Stivers' pardon.

From a Shreveport, La., daily paper:

"Sept. 19, 1914.

"In justice to the voters of the City of Shreveport, and especially to the laboring class, as well as Mr. Leon I. Kahn, who is running for Superintendent of Public Utilities, to be voted upon next Thursday, the 24th, I would like to ask Mr. Kahn as to whether or not he has always used union labor in the building of and repairs to the different property in the city which he controls.

"It has been persistently rumored upon the street that he has used non-union and Negro labor wherever it was possible to do so or, in other words, he has not used union labor except in such cases as it was impossible to get the work otherwise done. In further justice to himself would appreciate a reply from him in these columns.

"Sincerely yours,

"T. J. LYTLE."

May I submit to you an incident occurring on Tuesday following Emancipation Celebration in this city? I am employed as chemist for Glenn and Selzer in the heart of the city who are reliable in ever sense, and it is a credit to be connected with such a firm. The employees had repeatedly used the word "nigger" and "coon" in my presence after learning why I lost my previous position. Many of my Negro friends followed me to the Glenn and Selzer store to deal with me. On the above morning a clerk came to me soon after I went on duty and said, "Every nigger in town was at Luna Park yesterday." I asked him not to speak of them in such terms and walked away; fifteen minutes later he came up to me again and said, "All the coons were out at Luna yesterday," and as he said it I quickly gave him a punch in the nose and eye. The proprietors gave him so many hours to apologize or go home. When he did I took his hand saying, "I accept your apology in behalf of the 20,000 Negroes in Cleveland; as for myself a man like you can't insult me."

A delegation of prominent Negroes here in connection with the Negro State fair, with President J. E. Dudley of the A. and M. College for Negroes at Greensboro, called on the Corporation Commission to-day to make formal complaint as to the "Jim Crow" service that the railroad companies are furnishing Negroes who travel.

Their principal complaint is that the railroad companies are using old wooden cars for the "Jim Crow" service and sandwiching them between the big steel coaches for the white people and the steel express and mail cars and powerful locomotives where, in case of wrecks, they are smashed and the lives and limbs of the Negroes far more greatly imperiled than any others on the train.—Norfolk (Va.) *Pilot*.

The local republican campaign folder is being issued this week by the county central committee, distinguished by a further affront to the colored voters of the county and by several bits of humor.

The folder has the picture of every candidate for county and legislative office, with two exceptions. One is C. J. Karbach, candidate for senator, who is not being enthusiastically supported by some of his colleagues. The other is J. W. Long for state representative, the sole Negro candidate on the republican ticket.

"Oh, Long couldn't take time to have his picture taken," was County Chairman Thomas' explanation. "He's very busy as porter on the Burlington and couldn't get to it."—Omaha (Neb.) *World-Herald.*

"At Albany, Ga., some days ago I went into the lunch room at the railway station and at the news counter—not at the lunch counter—requested a purchase. The white girl in charge looked up and with all the contempt possible pointed to the door and said: 'Get out of here.' I asked if Negroes were not allowed to make purchases at the news stand and she said, 'Get out of here.' I went.

"I immediately wrote the Parker News Agency enquiring whether she interpreted the policy of the company toward its Negro patrons. The enclosed is the company's reply. "WM. H. HOLLOWAY.

Talladega, Ala."

"The treatment accorded you, as described in your letter, is not at all in line with the Company's policy concerning its Negro customers. It is the purpose of the management to extend a friendly reception to Negroes desiring to purchase such things as are sold at our several places of business, which do not require service at our counters and tables. We note from your letter that you did not expect service of this latter character. Any Negro entering any of our places of business is welcome to check parcels, purchase any articles of merchandise, and such articles of food and drink as can be taken from the place so as not to be served at the counter or the tables.

"We regret very much that any employee of ours has acted in any measure offensive, and the incident reported will receive our careful attention, and be thoroughly investigated.

"THE PARKER RAILWAY NEWS CO."

We are unable to compose an altogether satisfactory comment on this matter.

In the July, 1913, number of THE CRISIS is the story of a colored teacher. The author, a white man of wide experience and sound judgment, calls Laurence Jones "well educated" and "thoroughly equipped." Mr. Jones is a graduate and honor man of the Iowa State University and he has, to quote Mr. B. T. Washington, done at Braxton, Miss., a "big definite piece of constructive work."

Now read this from the Mankato, MINNESOTA, *Morning Journal*:

"Laurence C. Jones, a colored gentleman from Mississippi, arrived in the city at a late hour Monday night, for the purpose of doing a little work in Mankato for a school at Braxton, Miss., of which he is principal. Upon seeking a hotel, or room for the night, Mr. Jones was refused admittance at the various hotels, also the Y. M. C. A. Not wishing to wander the street he preferred to go to the police station where he put up with the iron bunk the best he could."

The *Journal* says, sympathetically, "It seemed a little rough." A *little rough!*

"When the black man is being kicked around like some hound dog, I am often inclined to give him just a few kicks myself, for I know that, in many instances he brought it upon himself. . . .

"If the average Negro were permitted to do so, he would climb right out of the ditch into a Pullman Palace Car, and fight the first man who even looked as if he didn't like it. He is under the impression that if he pays his fare or rides on a pass, that he is not required to be decent in dress and conduct, and mindful of the rights and feelings of others, but that a ticket or pass gives him permission to trample upon other people's rights and make a general fool of himself."—Dr. Socrates in *St. Luke's Herald.*

"We are deeply indebted to the ladies who were the instigation of such good books falling into our hands as was landed at our office a few weeks ago. It brings tears to the eyes on nearly every page. It will be a more splendid day for our race, when more of us wake up to feed the intellect on good christian reading-matter"—*Colored Churchman,* Luray, Va.

How Much Is Your Life Worth?

If you had to sell your chance of living and following your business, or providing for your family as long as you expect to live, how much would you take for your chance?

You earn, say, one thousand or two thousand dollars a year. If you knew that at a certain time you must lay down your work and die, and you were given the privilege of collecting as many years' salary in advance as you thought your wife would need to keep her and the kiddies going, how many years' salary would you collect? Would you stop at just one thousand or just two thousand as the case may be? Don't you think right now that you are worth more than one year's income to your family? Of course you do. But if you should die this year, next month, next week, tomorrow or today, how much of your next year's income and the succeeding years' income have you left your family? You ought to begin right now to make advance collections on your next year's income. You can do this only by procuring life insurance to the limit of your ability to pay the premiums.

At age 35, for instance, a Twenty-Payment policy for $1,000 would cost only $32.25 a year. This is less than $3.00 a month. If you died the next day after you received this policy and paid the first premium, your beneficiaries would immediately receive $1,000. You would have collected your income in advance for one year at a discount of $32.25. Your widow and the kiddies would be well provided for.

Maybe you have some insurance already. If you have, it means that you have been thinking just along the line that we are discussing, of trying to provide certainly a competency for your loved ones. Why not go a step further? Go to the logical end of your thinking and carry ENOUGH insurance to make YOUR FOLKS FOREVER INDEPENDENT FINANCIALLY.

If your life is worth anything to anybody, keep it fully insured.

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